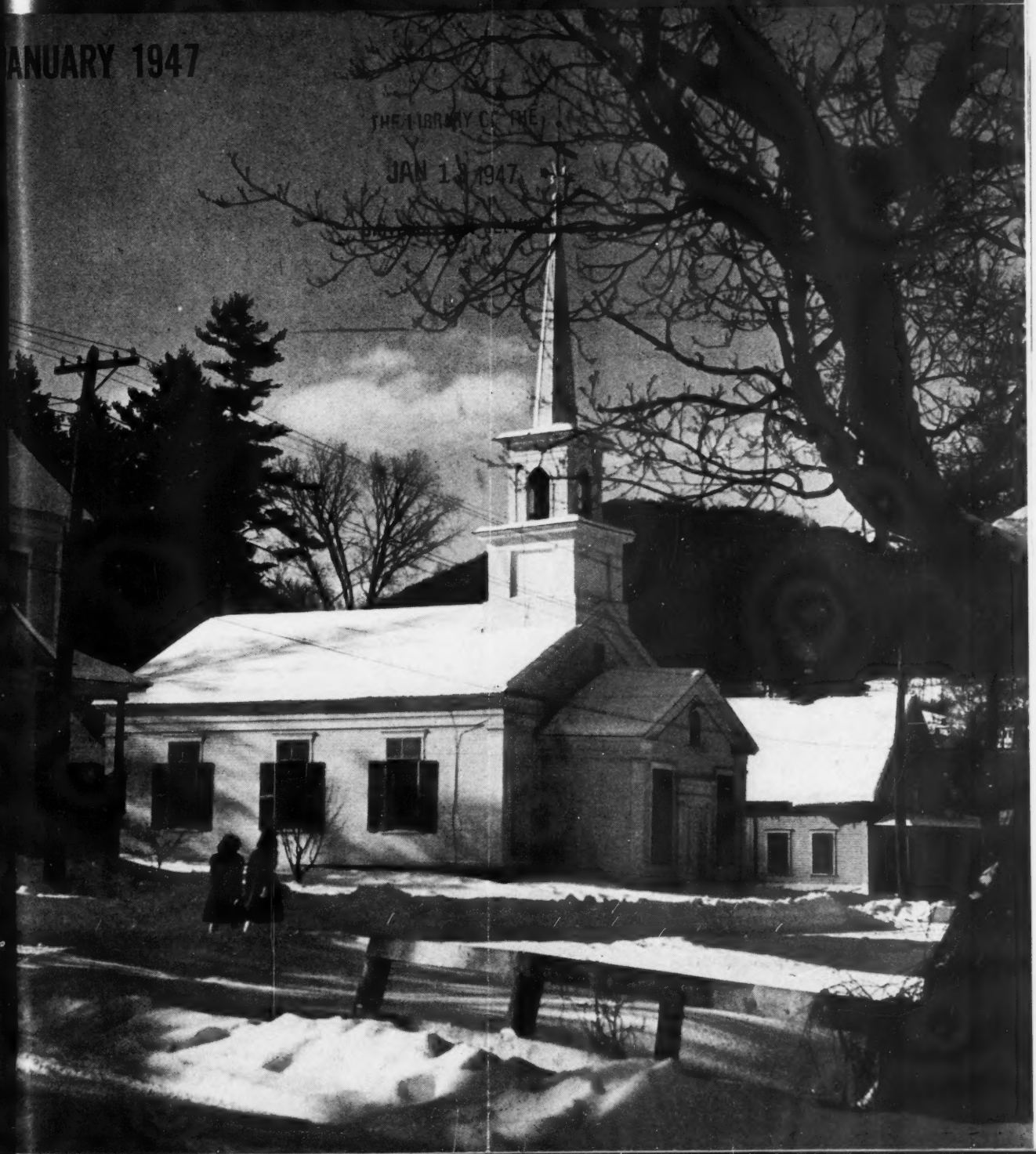


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# WINTER MONTHLY

JANUARY 1947

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# How You Can Master GOOD ENGLISH

— — *In 15 Minutes a day*

**T**HOUSANDS of persons make mistakes in their everyday English—and don't know it. It is surprising how many persons fail in spelling such common words as "business," "judgment," "beneficiary," and "receive"; say "between you and I" instead of "between you and me"; use "who" for "whom"; and mispronounce the simplest words. And it is equally astonishing how few know whether to use one or two "c's" or "m's" or "s's" (as in "recommend" or "disappoint"), or when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, dull, humdrum, largely because they *lack confidence* in their use of language.

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Does your English help or hinder you? Every time you talk, every time you write, you show what you are. When you use the wrong word, when you mispronounce a word, when you punctuate incorrectly, when you use trite, commonplace words, you handicap yourself enormously. English, the very tool you should use to improve your business or social position, holds you back. And you don't realize it, for people are too polite to tell you about your mistakes.

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For many years Mr. Cody studied the problem of creating instinctive habits of using good English. Sometime ago he was invited by the author of the famous Gary System of Education to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises, Mr. Cody *secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under the old methods.*

Even more recently, in the schools of Colorado Springs, an experiment was conducted under the supervision of F. H. Bair, then Superintendent of Schools in that city. Mr. Bair kept part of the school system under the old method of English instruction and put two elementary schools and one of the Junior High Schools (about seven hundred pupils in all) under the Cody method. Results were astounding! In his report at the end of the experiment, Mr. Bair states, in part, "The general results as shown by the statistical summaries and by the materials that I looked over were astonishing. It will be seen that the experimental schools in every case gained very sharply over the control schools. It would appear that Mr. Cody has come upon an idea and to some extent a procedure almost revolutionary in the teaching of English."

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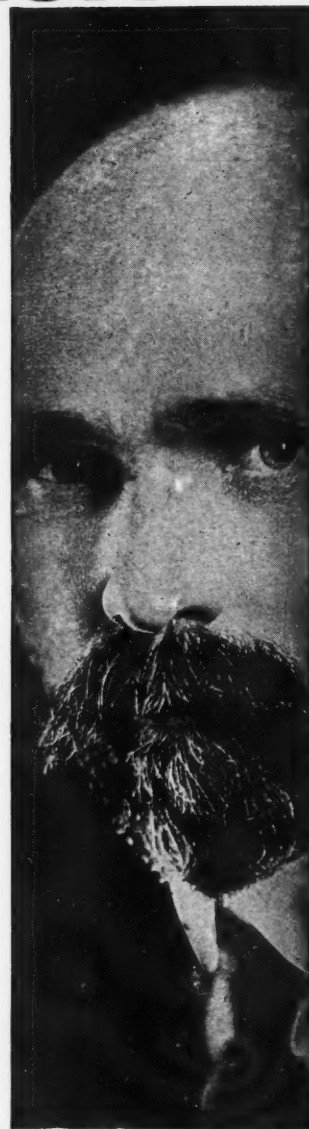
The basic principle of Mr. Cody's new method is habit-forming. Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express your meaning, suppose you could hear him whisper: "That is wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

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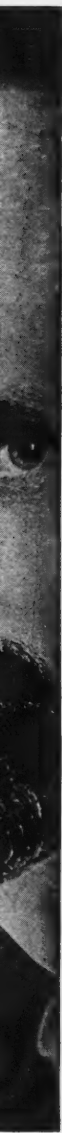
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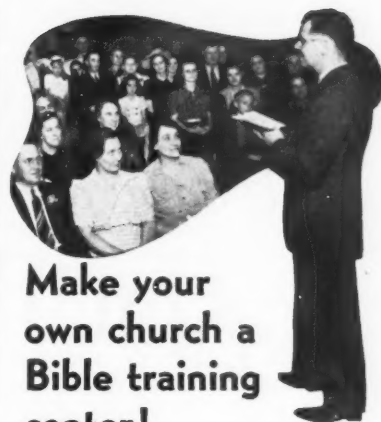
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January, 1947



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# Editorials

WILL H. HOUGHTON

## A Neglected Devotional Book

It comes as something of a surprise to discover that those who read devotional literature regularly are not always persons who have read the Bible through even once. Pastors often have to try to bring comfort to Christians who fervently wish they had greater faith to endure some trial, but who have failed to spend time with the Word of God each day, in spite of the revealed truth that "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Most of us have had the experience of reading a loved volume about some greatly used saint, and finding the blessing and inspiration received mingled with a sense of futility and discouragement, because we ourselves fall so far short in holiness of life or service for Christ.

This is because the author of a devotional work based on the life of a spiritual giant from another day is unable accurately to present his subject as the man was known to his contemporaries. There may be very little on record about the human frailties and weaknesses of the great saint of God. It does not seem kind to mention his character defects, and call attention to his failures and sins. Therefore, we get the impression that saints of other days were made of nobler clay than other mortals, and we groan in our spirits.

This is an important reason why we should give God's Word the very first place in our devotional reading. This is the only Book whose author is God. It is the only Book which builds our faith un-faillingly, causes hope to burn brightly within us, and produces love to God and man, of the sort which makes us fit for the Master's use.

Let us not get so much absorbed in daily devotional readings that we put other books, no matter how fine they may be, in the place the Scriptures should occupy. It is good to turn from the unintentionally distorted pictures men draw of those they admire, and read the wholesome and honest records of men and women in the Bible. There we find that David was simply a sinner saved by grace. There we learn that even Peter denied his Lord. There we find that Paul was

held in contempt for his poor speech (II Cor. 10:10); that even such a spiritual giant as Elijah exhibited human weakness on one occasion, when he ran away from his work for fear of a woman. These Bible folk were men of like passions with us. If God used them mightily, He can and will use us, if we are willing to pay the price they paid.

—S. M. C.\*

## Will Christ Return During 1947?

Another year has gone by, and the Lord for whom we long has not yet returned. Will He come during 1947? Millions of believers hope that He may, while recognizing that anyone who is honest with the Scriptures knows that God has not been pleased to reveal to His people any data by which the time of the second advent can be calculated.

It is wonderful to think that we are now a whole year nearer to the day when we shall see Him face to face; wonderful, too, to know that we are living in an age when signs are multiplying which cause many conservative students of the Word to think that His coming must indeed be drawing nigh.

Just before the apostle Peter laid aside his pen, he framed two questions which men will be asking about the Lord's return, in the time of the end. One question expresses the attitude of unbelief; the other represents the attitude of those who love His appearing.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Pet. 3:3, 4). To the degree that we witness this sort of scoffing ridicule of the blessed hope, we shall have reason to believe the last days are upon us. It would probably shock many Christians to know how many there are within Christendom today who doubt that our Lord is actually going to keep His promise to come again.

The question asked by the Scripture of the believer is found in II Peter 3:11, 12: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of

God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

Ever since the atomic bomb was used, new attention has been directed to this part of the Bible, because of its remarkable implication that God has indicated atomic fission as the divine method for destroying His old creation. More important for everyday Christian living is the fact that we are here given one of the great practical values of the doctrine of the second coming of Christ, with all it implies as the first of a series of coming events.

If we really believe He is going to return, perhaps in 1947, we shall live for Him who died for us, knowing that the fashion of this world passeth away. Instead of becoming excited over the possible nearness of prophesied events, we shall be exercised over the imminence of the manifested presence of a *Person*, and the things of this world will grow dim indeed.

The evidence that a Christian does believe in the Bible doctrine of the return of the Lord Jesus Christ to this earth is found, not in his ability to outline in exact sequence the future program of God, but rather in the demonstration of his belief in a holy life as he watches, waits and works for his coming Lord.

—S. M. C.

## Why No Revival?

On July 8, 1741, at Enfield, Conn., Jonathan Edwards preached what is widely recognized as the greatest sermon of the eighteenth century, entitled, "Sinners in the Hands of an Angry God." As he vividly described the ever-present danger facing unbelievers, of suddenly being plunged into fiery judgment, the Spirit of God worked so mightily among the congregation that a strong impetus was given to the great revival then progressing.

In Scotland, during the first half of the nineteenth century, Thomas Chalmers gave an address on "The Expulsive Power of a New Affection," in which he set forth the transforming power of the love of God which is shed abroad in our hearts by the Holy Spirit. The preaching of Chalmers had no small part in bringing the impulse of a new life to the churches of his day, which brought on the revivals of 1839 and 1840.

Probably most students would agree that these two sermons, one on the wrath of God against sin, and the other on the love of God which has provided the remedy for sin in the death of Christ on the cross, should be placed at the top of any list of important evangelical messages of past years.

Countless thousands of sermons were preached in America every Sunday during 1946, and yet that year has come and gone with no national revival. What was wrong? A glance at the sermon titles published in the Saturday newspapers of almost any city supplies at least a part of the answer. The great gospel themes of yesterday are almost entirely missing today. We look in vain for evidence that there is any widespread warning being proclaimed of the terrible reality of the fiery hell awaiting unbelievers after

\* S. Maxwell Coder

death, nor does there seem to be sufficient emphasis on the love of God which gave Christ as the Lamb of God to die for the sin of the world.

We thank God there are exceptions. It is an encouraging fact that where there has been a return to the preaching of the apostles, there has been definite evidence of revival, as for example among evangelical youth, and within churches where the gospel is still sounded forth.

D. L. Moody held forth the love of God for lost sinners, and hesitated not to warn of the wrath to come. Other evangelists and pastors who worked in the midst of great spiritual movements gave utterance to the same tremendous truths. God is honoring such preaching today, where it issues from Spirit-filled men of God. When the nation-wide revival for which so many of us have been praying finally arrives, and we confidently believe it will, it will certainly be accompanied, as it was in the days of Edwards in America and Chalmers in Scotland, by the preaching of God's wrath and love, of hell and heaven, of sin and salvation. May God grant that 1947 will witness a turning of the tide, and a return to the powerful evangelistic messages of other days! —S. M. C.

#### Now

"Now is the accepted time . . . now is the day of salvation" (II Cor. 6:2).

Now is the word of the moment. It has no reference to the future; it does not convey the meaning of "after awhile"; it knows nothing of the meaning of "procrastination"; it is not in anywise related to "deferred action"; it is in no sense a part of "tomorrow"; it cannot refer to "next week," "next month," or "next year." It is not yesterday; it is not the past hour, nor past time in any degree. It is the present in which you live, the time to act, to perform your task. It will be gone within the moment, within the hour, never to return. Grasp it, seize upon it; let it determine your action for time and eternity. Whatever you have to do, do it now.—William B. McCafferty.

#### Church Attendance

A rather disturbing expression is sometimes heard in gospel preaching, and seen in gospel tracts. We know what the preachers mean who use it, of course, and if their language were always carefully guarded, no harm would necessarily result from the statement, "You are not saved by going to church." The trouble is that in their commendable effort to guard against legalism, and to make it clear that salvation is by faith in Christ alone, apart from works of any kind, some brethren unconsciously create the impression that church attendance is of small moment, and thus they do a disservice to the cause of Christ. Unquestionably, most of us have actually been saved by going to church, in the sense that we were in the church when we heard the gospel and believed it.

Christians cannot afford to allow their influence to count in the slightest degree on the side of the enemies of the Church of Jesus Christ, whether by making statements which the world, and the weak

believer, may misunderstand, or by absentsing themselves from the gatherings of the saints on the Lord's day.

It is our personal conviction that only those who frequently are found where the Word of God is faithfully preached are able to understand such problems as why the godly suffer while the wicked seem so often to prosper. Asaph found these things too painful for him, until he went into the sanctuary of God. Then, he understood (Ps. 73:1-17).

There is at least an implication in Malachi 3:16 that when God's people gather today in the fear of the Lord, to think upon His name, God takes note of their presence, and records their names in His book of remembrance.

In the striking juxtaposition of willful sin and the "forsaking the assembling of ourselves together" (Heb. 10:25, 26), there is more than a hint that the neglect of the appointed assembly of believers is more serious than is commonly supposed. Nothing but loss can result from carelessness in church attendance; nothing but harm can issue from thoughtless criticisms of the church, even in the preaching of the gospel. —S. M. C.

#### A Threefold Test

In an eastern city we saw some workmen lowering a new light standard into position near the sidewalk. One of the men placed a level against a vertical surface of the standard, while another drove in wedges to make it perfectly straight and true. This was done three times, from three different sides. Many people would be passing that place every day; it would not do for the light standard to deviate from the vertical.

There is an obvious spiritual parallel. As those who bear the light of the gospel, we must see to it that our standards are right! God has provided some very simple tests by which we can determine whether we are all we ought to be, in the sight of those who pass by.

One such threefold test appears in Hebrews 10:22-24, where we are exhorted to draw near to God in prayer, to hold fast the confession of our hope (margin), and to consider one another to provoke unto love and good works. Here are three important relationships of the Christian life, toward God, toward men, and toward other believers.

More books about prayer are at our disposal today than ever before, and yet there does not seem to be any corresponding increase in our spiritual power. We have more volumes devoted to the confession of our hope than our forefathers had, but it may be questioned whether there is a more radiant witness. More is being said about brotherhood than ever before, perhaps, but there is still too much evil speaking and accusing of the brethren, which is designated in the Scriptures as the work of Satan.

It is possible for us to be farther out of line with God's standards than we suppose we could be, even while we are shining as lights in the world. The remedy for much of today's spiritual obliquity is the application of the level of the Word of God, and the use of the wedge of self-judgment in the light of that Word. "Examine yourselves, whether ye be in

the faith; prove your own selves" (II Cor. 13:5).

—S. M. C.

#### Churches in Changing Communities

Recently published figures revealing a decline in the proportion of Protestant residents in one of our larger cities emphasize once more the very serious problems facing many churches in urban areas where there is a continuing exodus toward the suburbs. Every large city has witnessed the decay of once strong centers of Bible teaching and evangelical testimony, resulting from population shifts and other community changes affecting the life of the church.

A book was published in 1858 in New York City which described what one church did about such a situation threatening its life. The volume is entitled *The Noon Prayer Meeting of the North Dutch Church, Fulton Street, New York*, by Talbot W. Chambers.

For nearly seventy years after it was built, the North Dutch Reformed Church was crowded with worshipers each week. Then the community began to change. Business places moved in; churchgoing families moved out; immigrants settled in the neighborhood. Attendance became more scanty and irregular until at length only skeleton congregations were present even on Sunday mornings.

The consistory decided to employ a lay missionary, one J. C. Lanphier, to canvass the area, and after he began his work in July, 1857, there was an encouraging increase at Sunday school and church services. However, this personal worker of ninety years ago realized that only God could solve the problems he faced, and so he formed the habit of going daily to the church building to lay everything before the Lord in prayer.

Such tokens of the faithfulness of God to His Word were seen that Lanphier invited other men to join him in a weekly prayer meeting at the noon hour. It was soon found necessary to meet daily, and the famous Fulton Street Prayer Meeting was born, which continues to this day.

The idea spread to other cities. In one hall at Philadelphia, people were amazed to see "three thousand souls at once in one weekday after another, at its busiest hour, bow before God in prayer for the revival of His work." The great national revival of 1858 followed upon the heels of this remarkable prayer movement.

Undoubtedly, there are churches in our great cities today which find themselves in areas posing more difficulties than existed at William and Fulton Streets, New York, in 1857. We know that heart-broken pastors in changing communities have worn out many pairs of shoes doing personal work from door to door, without seeing the results for which they hoped.

Yet it remains true that "with God nothing shall be impossible" (Luke 1:37). We dare to hope and pray that somewhere again, in the midst of discouragement and neighborhood deterioration, a man of God may be found on whom the Spirit of God will rest in such power that he will go apart and pray down another heavenly tide of blessing comparable to the one which resulted from the effectual fervent prayers of righteous men back in 1858. —S. M. C.

# A Preacher's Parable

by  
**Carl Armerding, D.D.**

**Preaching for the preacher.  
Here the preacher may  
learn more about  
his high calling.**



followed, in turn, by *correction* in verse 42. Then a good man bringing forth that which is good out of the good treasure of his heart (v. 45) is a beautiful illustration of what it means to *instruct* others in *righteousness*. And finally, the "man which built a house, and digged deep, and laid the foundation on a rock" (v. 48) is quite definitely a *man of God*, *thoroughly furnished unto all good works*.

What a sermon for those who make and preach sermons! And happy is that preacher who knows how to preach to himself, as well as to his congregation!

**N**ORMALLY, THE LORD DOES NOT USE any one to lead others into the path of life and light unless he himself is walking in the light. When Ananias came to Saul of Tarsus the first thing he said was, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight" (Acts 9:17). Then, after he had received his sight he was sent to open the eyes of others (Acts 26:18). Previous to this he was but a blind leader of the blind. And the end of such leadership is sure and certain destruction for both the leader and those whom he assays to lead; both shall fall into the pit.

Vision and light are complementary. Vision without light is impossible. Light without vision is vain. The first word in the process of regeneration was, "Let there be light." And this is used by the apostle Paul as an illustration of what happens when we are born again. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

And the verse which immediately precedes this one shows that it has a special application to preachers. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Now it is possible for a man to have vision but his vision may be impaired. And, as we all know, it does not take much sometimes to do that. A speck of dust, or a tiny splinter, can do much harm in this way. Likewise, one's spiritual vision may be well-nigh ruined by a very little thing. No one is competent to correct the spiritual vision of another if his own is not clear.

On that account we read, "Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." If we would serve others in this way we shall

Steeple of old North Church, Boston. Acme photo

**T**HE CLOSING VERSES OF Luke 6 contain a parable which may well be called a preacher's parable because it has to do with leadership, fruit bearing and building, all of which are functions of the true minister of our Lord and Saviour Jesus Christ.

Of course, it may be argued by some that this portion of Scripture has no direct application to us now. Our reply is that we believe that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

And, incidentally, the passage just quoted presents an interesting parallel to the parable we are about to consider. In the one we have mention made of disciple and master; in the other of *doctrine* or teaching. The question, "Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye" (Luke 6:41) is certainly a word of reproof. This is



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have to stand before the mirror of the Word of God daily to make sure that nothing is clouding our own vision. Such self-judgment will prepare us for the delicate task of removing motes from the eyes of others. Thus we shall be as our Master, who came that it might be fulfilled which was spoken by Isaiah the prophet saying: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4:16).

**T**HE SECOND GREAT DIVISION of our parable has to do with fruit bearing. Accordingly, the Lord now uses a tree as His illustration. We recall that the psalmist did that in the First Psalm, where the man who delights in the Word of God, and meditates therein day and night, is likened to a tree planted by the rivers of water, bringing forth fruit in its season.

But here nothing is said about rivers of water. Neither is there a word about the soil in which the tree grows. It is the nature of the tree, not its environment, that is stressed here. It is either a good tree or a corrupt tree. "Every tree is known by his own fruit." Men do not gather figs from thorns, nor grapes from brambles. The delightful sweetness of the fig and the satisfying refreshment of the grape do not come from such sources—a principle we need always to keep in mind. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart

his mouth speaketh."

It is not environment that makes men either good or bad. Adam and Eve had the best possible environment in the Garden of Eden, but they fell notwithstanding. It is the heart of man which is deceitful above all things and desperately wicked. But thank God, the precious blood of Jesus Christ, His Son, cleanseth us from all sin. God who knows the heart purifies it by faith (Acts 15:8, 9).

But after that, it is our responsibility to stock it with good treasure such as we find in the Word of God. Then we shall be able also to bring forth that which is good, even the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23). "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Pet. 1:8).

**F**INALLY, IN THE THIRD and last division of our parable we come to the matter of building. In this both ears and hands have their place. Mere lip service will not suffice. To call Jesus "Lord" involves submission and obedience to Him. Hence the searching question, "Why call ye me, Lord, Lord, and do not the things which I say?"

Alas, the number of those who do just that has not decreased since He first put the question. Many there are who have a form of godliness, but they deny the power thereof. Their daily lives show that they have not wholly yielded themselves to the Lord Jesus. So far as we

can tell there has been no complete surrender to Him as sovereign Lord. Such may be builders as far as outward appearances go. The Lord Jesus says that all such are building "without a foundation." And to build without a foundation is to build in vain. When the storm strikes and the stream beats vehemently, immediately it falls and the ruin of that house is great.

The real builder is one who has first of all surrendered unconditionally to his Lord. And when he says, "Lord, Lord," he means that the Lord is not only his Saviour, but the Lord of his life as well.

In this connection it is interesting to observe how the double Lordship of Christ is brought out in some of the Psalms. Let us take Psalm 8, for example. We read, "O LORD our Lord, how excellent is thy name in all the earth!" Now every attentive reader of the Bible knows that we

have here two distinct names of the Deity, as indicated in the Authorized Version by the use of all capital letters in the first occurrence of the title "LORD," and only one capital in the second.

The first represents the ineffable name *Jehovah*, and the second the name *Adonai*. It is the former which inheres in the precious name of *Jesus* which is the Greek equivalent of the Hebrew *Joshua*, meaning "Jehovah is salvation." The latter signifies "sovereignty."

No matter how little the latter may be acknowledged by many professed Christians, it may not be disregarded by those who claim to be the servants of the Lord. These, of all men, should set the example by submitting themselves unreservedly to His benign authority. Then, and then only, can they say, "Lord, Lord," and really mean it. But no man can sincerely say that "Jesus is the Lord, but by the Holy Spirit" (I Cor. 12:3). And when we call Him *Lord* we say well, for so He is (John 13:13).

**N**OW HE SAYS that whosoever comes to Him, and hears His sayings and does them, is "like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock." A more literal translation of the first part of this verse reads, "He dug and went deep and laid a foundation on the Rock." I have capitalized "Rock" because I believe it refers to the Lord. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

The foundation of anything, as we all know, is of prime importance. A wise builder will not begin building until he has discovered a good foundation. He likes to get down to bedrock. For that he must dig. And very often he must go deep to find it. Mere scratching of the surface will not suffice. The stability of his building depends on the foundation. And here is a parable for us. Would we really build for God? Then we must be ready to dig faithfully and persistently into His Word. "It is the glory of God to conceal a thing: but the honor of kings is to search out a matter" (Prov. 25:2). But how few, comparatively, engage in this royal labor which has for its reward the discovery of some precious truth concerning Him who is the Living Rock of Holy Scripture.

We are living in days when the enemy has come in like a flood. More than ever we need men of spiritual vision; men whose hearts are stored with the good treasure of the Word of God; men who are willing to dig and toil in order that they may build that which shall endure because it has been built upon THE ROCK, which Rock is Christ. In a day to come the fire shall try every man's work of what sort it is. "If any man's work abide which he hath built thereupon, he shall receive a reward" (I Cor. 3:14). Therefore, "let us rise up and build. So they strengthened their hands for this good work" (Neh. 2:18).

## The Right Side

By WILLIAM M. RUNYAN

The selfsame net, and the selfsame lake,  
And it seemed there was nothing left to take;  
But the Master said, "Let down your net!"  
What happened the world can never forget—  
Ah, the story thrills us even yet!  
So many the fish, yet the net did not break.

Thus spake the Master—"The right side try";  
And the men who had watched the night go by  
With never a fish for their patient quest,  
With never an hour for needed rest,  
Gave heed at once to their Lord's behest,  
And the miracle saw—the great supply!

When blessings seem scarce, and growing less,  
And our trying results in fruitlessness,  
A right side still is surely at hand,  
If the heart, attent for the Lord's command,  
But follow the course that He has planned.  
Ah, then shall we see how His hand can bless.

**"Apathy is the hand-  
maiden of apostasy."  
Let the preacher  
beware!**



**"But Thou..."**

**By**

**Rev. Vance Havner, D.D.**

**T**HE APOSTLE PAUL, in his letters to Timothy, gives us several pictures of evil conditions, present or to come. Then against this background of evil, he warns and exhorts Timothy as to how he should behave himself, and he begins with the two words "But thou."

**T**HE FIRST PERIL has to do with *things*—property, money especially. Declaring that with food and raiment we should be content, Paul goes on to say: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:10). Then he turns suddenly to say, "*But thou*, O man of God, flee these things."

Of course, it is the love of money and not money itself that is the root of all evil. How the Bible itself illustrates this for us again and again! One thinks of Achan and his wedge of gold; Gehazi, who tried to collect a rake-off from Naaman and ended a leper; Baruch, who tried to feather his nest in a day of judgment. There was Balaam, that strange genius who tried to collect a forbidden reward and still do his duty, a trick that has been tried often since. And the blackest example of all is Judas Iscariot.

How perfectly Paul's statement fits each of these cases. "For the love of money is the root of all evil: which while [Balaam] coveted after, [he] erred from the faith, and pierced himself through with many sorrows." That epithet would fit any of these money-lovers, and thousands since their day.

"*But thou*, O man of God, flee these things." Money madness rages in the world, but it can get into the pulpit, as our text indicates. One would hardly expect a preacher to enter that profession for money, but some of them worship mammon before they get out. Not a few prophets have turned racketeer

and gone in the way of Balaam.

Surely Christians in general need this warning. In this very passage Paul deals with some who were using a show of godliness as a way of gain and making a lucrative business out of their Christian profession. God does sometimes prosper a Christian with money, but there are professing Christians who use their piety as a cloak of covetousness and advance their worldly interests by being church members. They suppose that gain is godliness and are blind to the real truth that true gain consists of godliness with contentment, satisfaction with food and raiment, since we brought nothing into this world and can take nothing out.

Never did the Church need to take this to heart more than today. Abraham would not let the King of Sodom reward him lest he should say, "I have made Abram rich." But we behold the sad spectacle of churches and denominations accepting gifts and endowments from the world in spite of the undeniable scriptural principle that God's work is to be supported only by the gifts of God's people. Ezra would not accept the help of outsiders in rebuilding the walls of Jeru-

salem, but today the Church has forgotten how to say "No" to the subtle offers of the adversary.

Truly the love of money is the root of untold evils and the Church of God, as well as the man of God, needs to flee these things.

**T**HE SECOND WARNING has to do with *the times*. "This know also, that in the last days perilous times shall come" (II Tim. 3:1)—and then Paul almost exhausts his vocabulary of adjectives describing the kind of people who will characterize the last days: "Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Timothy was to flee the money peril, and now



*Announced by all the trumpets of the sky, arrives the snow,  
and, driving o'er the fields. . . . The Snowstorm by Emerson.*

from these people of the last days he is exhorted to turn away.

Any man with his eyes half open can read this chapter and find every one of these types on the front page of any morning newspaper. We have arrived.

And what is the man of God to do with this peril? "*But continue thou* in the things which thou hast learned and hast been assured of"—and then follows that classic passage about the believer's mainstay in an hour like this: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."



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Timothy had known the Scriptures from childhood and in that perfect law of liberty he was to continue. The Book will keep us from sin and sin will keep us from the Book, and if we do not stick to the Book we shall certainly be swept away by the spirit of the age.

I am amazed at the way many good Christians are letting down their standards these days. Many are worn out physically and mentally through the strain of these war years, and Satan has added to that a moral and spiritual stupor. Iniquity abounds and the love of many waxes cold.

Some are so confused that they decide, "Oh, well, nobody knows what is right; there is nothing we can do about it; everybody is partly right and partly wrong; there is so much bad in the best of us and so much good in the worst of us, that it doesn't become any of us to say anything about the rest of us."

And so they relax their watching and praying and fall into temptation. Bibles are neglected and so is the house of God.

Some slip back to their cards and movies and cigarettes. Others send their children to ungodly schools and get them back with faith destroyed.

Churches that started out with high standards of consecration decide that perhaps they have been too strict in their standards: "After all, people are not perfect and we are losing a lot of good prospects by setting our standards too high. Let them come in and bring all their sins with them. Give them a class to teach and maybe they will improve."

WHEN TIMOTHY FAILS to continue in the Book he soon loses his sensitiveness to sin. I am afraid that we Christians have been soaked and saturated so long in this modern atmosphere of profanity, divorce, drunkenness and infidelity that sin no longer shocks us.

Jeremiah lamented that his generation could not blush; they had a whore's forehead and refused to be ashamed. We do not blush today, either for our sins or for the sins of others. People used to blush when they were ashamed; now they are ashamed if they blush.

I remember how shocked I was when first I heard a woman swear or saw one smoking a cigarette. But we see and hear so much ungodliness nowadays that we accept it as a matter of course, and that can be a first step toward engaging in evil ourselves. He who tolerates the devil soon endorses the devil.

The only way for a man of God, any child of God, to deal with these times is to continue in the Word of God and humbly accept its doctrine, reproof, correction and instruction in righteousness, that he may be perfect, thoroughly furnished unto all good works. He must watch that he may pray, and pray that he may watch. He must be sober and walk circumspectly and gird up the loins of his mind and keep himself alerted and refuse to be lulled into indifference by the wiles of the devil.

No Christian has any business accepting and tolerating the spirit of this age. He is not here to accept it, but to condemn it and, as far as he may, correct it. Of course, he will be laughed at by those who have already been chloroformed by the temper of the times until they have ceased to abhor evil and hate sin. But the fear of the Lord is to hate evil, and a true Christian may be identified by how much he hates sin as well as by how much he loves God.

Part of the devil's devices in this age is to make it appear very unkind and unloving for any Christian to size up any issue or man or movement. The very instant any faithful preacher warns against false teachers or evil doctrines, he is reminded that we are not to judge lest we be judged. What is politely overlooked is that we are to prove all things and try the spirits, and that the New Testament abounds in instruction to have no fellowship with the unfruitful works of darkness but rather reprove them.

Tolerance is the biggest stock in trade of those who would benumb us to the temper of the times and the spirit of this age. Some of us seriously need to learn again that old hymn, "My soul, be

on thy guard," for truly ten thousand foes arise, and the hosts of sin are pressing hard to draw us from the skies. Certainly ten thousand is a conservative estimate of the foes of faith in these perilous times. The handmaiden of apostasy is apathy, and there is no more fertile soil for the weeds of infidelity and no more suitable climate for heresy than that pleasant, good-natured, amiable acceptance of this ungodly age.

THE THIRD WARNING, closely connected with the second, has to do with the truth: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. *But watch thou* in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Paul wrote in a day when Christianity was making great strides, and we would have expected him to write that the day would come when men would welcome sound doctrine. But exactly the reverse is true and we have arrived at that day. Of course, the world is living in darkness and resents the light. It is not merely unchristian but anti-Christian. It turns from truth to fable, and because its ears itch for the sensational and entertaining, it gathers to itself teachers who will please; it runs after every fakir, every fortuneteller, every ventriloquist with a dummy, every false prophet who will soothe its sinful conscience. The ear-tickling business is at an all-time high.

The churches are filled with men and women who cannot endure sound doctrine. They resent the old emphasis on sin and salvation; they do not like to be called sinners; they do not believe in hell and judgment; the blood of Christ is too crude for their refined tastes.

So they heap to themselves liberal teachers who compliment instead of convict. Any book of modern "best sermons" is ample commentary on the fulfillment of this scripture. If a text is taken, it is used almost apologetically. If the word "saved" is used, it is pointed out immediately that what is meant is not "saved from sin" or "saved from hell," but perhaps "saved from selfishness." If the devil is referred to the preacher hastens to explain that no "being with hoofs and horns" is in mind (as if any intelligent Christian did not understand that the Bible teaches no such devil). Great pains are taken to make it clear that under no circumstances is the preacher to be thought stupid enough to mean what preachers used to mean when they preached the gospel!

But it is not only the old phrases that are lacking. The money has been thrown away with the pocketbook. One liberal minister was honest enough to declare: "Our gospel is not the old gospel, or even the modified version of the old gospel, which is now proclaimed in conservative pulpits. Ours, we confess, is a new gospel." So it is and Paul said: If any man "preached any other gospel . . . let him be accursed." [Continued on page 335]

Every  
Christian worker  
will profit  
by this  
analysis of  
"what's new  
in theology."

★  
★  
★  
★



*And the poorest twig on the elm tree was edged inch deep with pearl.—James Russell Lowell*

# THE PREACHER *and* *Current Trends in Theology*

By Rev. C. Norman Bartlett, S.T.D.

IT GOES without saying that the preacher who covets for himself the full measure of influence can ill afford to be ignorant of current trends in theology, by which the minds of people at large are being more potently swayed than is commonly realized. Keeping abreast of these present-day theological developments need not, however, involve a surrender to them on the part of the minister. Comprehension must not issue in compromise. While a sympathetic approach to these contemporary movements may be commendable, the most careful sort of discrimination and analysis is imperative.

Open windows do not preclude the use of screens. Not every glittering contribution of thought is pure gold. Much chaff is mixed with the wheat. For the sake of those who look to him for guidance, the religious leader must be able rightly to evaluate the current productions in theology. He must not throw away the meat with the bones, nor, on the other

hand, mistake bones for meat.

## Modernism

As compared with the relative simplicity of the movement twenty-five years ago, the Modernism of today presents a rather baffling picture, a medley of cross currents very difficult to follow.

What passes as Modernism in America is passé, hopelessly out of date; abroad. Many modernists in our country are so far behind the main procession of theology as represented in European schools of thought that they have lost the sound of the music. They are still defending outposts that the great theologians on the other side of the water have long since abandoned as untenable. Their very vociferousness but accentuates the insecurity of their positions.

Those who are at all conversant with the general drift of what is going on in the religious world today cannot fail to have noted the widespread disillusionment that has settled like a heavy

blanket of fog upon the camp of the liberals. The tide has gone out, leaving them stranded on the mud flats of bitter disappointment. Their fondest presuppositions, such as the inherent goodness of man and the inevitability of progress—to mention but two of them—have gone into bankruptcy, as Dr. C. F. H. Henry so ably points out in his book *Remaking the Modern Mind*.

But while there is what amounts to a chorus choir of modernistic leaders chanting dirges over the shattered remains of liberalism, we must not be misled thereby into thinking that modernists are trooping back in penitent droves to the fold of orthodoxy. Far from it! They are pursuing other speculative will-o'-the-wisps, trying one nostrum after another, beating their heads against the walls of a maze of blind alleys. Any way out but the gospel! They know the malady, but scorn the remedy. No, the recognition of futility is not in their case the acquisition of humility.

While Modernism may be shorn of confidence, it is by no means stripped of influence. The average layman is unaware of its demonstrated untenabilities and self-confessed failures, largely because modernists are so adept in throwing out the smokescreens of new theories to hide the demolition of old citadels. The rise of Form Criticism concurrently with the fall of Wellhausenism and other higher critical hypotheses before the onslaught of archaeology is a case in point.

Modernism with all the reverses it has suffered in recent days is not dead by any means—let us make no mistake on that point. It comprises many shades of thought, ranging all the way from a rosy optimism that lifts man to the stars down to a gloomy cynicism that grinds him in the dust.

The ultraradical modernists have plunged into wilder excesses of speculation than ever before. Due perhaps to the fact that the very possibility of personal theism sends them scurrying for shelter as from an impending deluge (any port will do in time of storm), we have a

us. His divinity differs only in degree from the divinity in all men. The contrast between the conception of the person of Jesus entertained by the liberal and that which is cherished by the Bible-believing Christian may be symbolized by the difference between a pool of stars and a sky of stars; for the one He merely reflects God; for the other He is possessed of all the fullness of deity.

#### Barthianism

Unquestionably the most influential current of thought in the theological world of today is what is variously known as Barthianism, the theology of crisis, dialecticism, and even existentialism. But by whatever name it is labeled, it is a theology that must be reckoned with and understood by the leaders of our churches.

Writers on this movement have been too prone to take indefensibly extreme positions with regard to it, whether by way of advocacy or condemnation. We who are charged with the responsibilities of spiritual leadership dare not give it our blanket endorsement, for despite its gratifying polemic against some of the pet positions of Modernism, it is steeped in presuppositions no less, albeit perhaps more subtly, subversive of tenets basic to our faith.

In all fairness it must be said that the Barthians are striking major chords that cannot but awaken a glad response in the hearts of conservatives. They are stressing in no uncertain terms the imperative necessity for an objective revelation. Man in his fallen state is hopelessly incapacitated for discovering God for himself; if man is to know God, God must reveal Himself to man. In the Scriptures we have the record not of what man thinks of God, but of what God thinks of man. The Word of God is absolutely authoritative for faith and practice.

For the Barthians Jesus Christ is God's personal Word, the superhistorical revelation of the Father. The Jesus of history is valueless and meaningless for faith until He is confessed as the living Christ. Barth even goes so far as to say that liberal theology has given us a Jesus of history at the cost of losing for us the God-Man. Men are saved only by faith in Jesus Christ and not by virtue of anything they themselves have to offer. The doctrine of justification by faith is the center and circumference of Brunner's theological writings.

There are four things that Barth wishes to bring back to the Church: (1) the lost wonder of God, (2) the lost sense of sin, (3) the lost doctrine of reconciliation, and (4) the lost doctrine of the kingdom of God. The Church should not seek to build the kingdom of God, but to be a place where the Divine Healer comes to lay His hand on the sickness of humanity.

We turn now from the commendable points of strength in Barthianism to grievous errors and defects that call for adverse criticisms. With all its exaltations of the Word of God, the Barthian view of what constitutes the Word of God is far from orthodox. By the Word of God the Barthians mean not the whole Bible (they swallow the destructive conclusions of higher criticism without batting an

eye), but rather those passages in the Bible which God uses to bring a man face to face with Himself. There is in the Bible no static traditional Word or God apart from the acting person of God. In short, the "Word" is a variable within the Word, and not a constant commensurate with the whole Word of God.

The flaws in the Barthian view of the Bible are not far to seek. Ostensibly magnifying the Scriptures, the crisis theologians are really guilty of substituting a selective Bible for the prescriptive Bible of the reformers. If we cannot take the whole Book as the infallible Word of God, by what principles of selection shall we find the "Word" within the Word?

No, the Bible is not a sort of glorified spiritual cafeteria where we are at liberty to choose the dishes that happen to strike our fancy while we leave the rest to one side. Men will invariably take what flattens their pride and spurn what flattens it.

Despite these strictures, however, we do well to heed the injunction of the Barthians that we let the Word speak with authority to us. The question may well be asked by each one of us in the presence of God, "Do I who warmly contend for the authority of the Word humbly submit to the authority of the Word, not letting what I want the Bible to say to others make me deaf to what it wants to say to me?"

While heartily subscribing to what Barth and Brunner and other leaders in their school of thought have to say as to the Jesus of history being valueless and meaningless for faith until He is confessed as the living Christ, we cannot but wonder whether they have not greatly underrated the importance of a thoroughly reliable historical revelation. While words apart from a knowledge of their meaning are but unintelligible sounds or marks, who will question their indispensability in the transmission of thought? The fact that the verities of our faith are superhistorical and can only be spiritually discerned does not do away with the necessity for a revelation in history that can be relied upon as absolutely trustworthy.

#### Lundensianism

Lundensianism is a Swedish school of theological thought of very pronounced Arminian cast. Its major principles are briefly as follows. It maintains in the first place that theology is thoroughly scientific and that religion as an independent and unique form of consciousness must be known according to the requirement of its own genius. Needless to say, we find ourselves heartily in accord with this contention.

The basic motif in the Lundensian theology, however, is that of a transcendent, unmotivated love of God made manifest and available in Jesus Christ, the knowledge of which is through and through supernaturally disclosed. According to Nygren, *agape* (love) in God is spontaneous, value-indifferent, entirely and unconditionally independent of the worth of its object. There was no necessity in God's holiness and justice for an atonement to be made before sin-

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### A Preacher's Prayer

By DEAN I. WALTER, USNR

Lord, give me simple speech  
That none may stumble;  
Though mighty be the truth to teach,  
Lord, make me humble.

Lord, give me steadfast ways,  
That none may see  
Thy will aflame in paraphrase,  
But quenched in me.

lush variety of pseudo-theistic theories bidding for acceptance (see Wieman and Meland, *American Philosophies of Religion*)—a veritable old curiosity shop of speculative antiques, the wreckage of ancient heresies revamped and dressed up in a fresh coat of paint.

But the many varieties of Modernism are unified by certain deep-rooted aversions, such as, among others, a hide-bound antipathy for the supernatural, a horror of doctrinal finality based upon the Word of God, and a morbid dread of absolutes.

Space forbids enlarging upon the doctrinal perversions of Modernism with which we are all too sadly familiar. We refer in just a passing word to its general point of view with regard to the Scriptures and to the person of our Lord. The Bible is the more or less unreliable record of man's search for God rather than the authoritative record of God's progressive revelation of Himself to man.

Christ for the rank and file of modernists was simply a man in whom more of God was manifested than in the rest of

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Teaching in the desert. Gendreau photo.

# "Preach the Word"

*By Rev. Alexander Dodds*

**P**AUL'S ADVICE to Timothy (II Tim. 4:2) is the burning exhortation the Spirit of God is giving to those whom He infills today. "Preach the word; be instant in season, out of season," seems to apply in this day of religious entertainment when the climax of a new kind of "show" is an "altar call."

It might be "out of season" to simply "preach the word," but it is "in season" to do so from God's point of view. Preaching the Word is always in season while it is yet day, the night having not yet come. There is great responsibility accorded the preacher to be a preacher of the Word.

We sometimes are more conscious of the privilege than we are of the responsibility. There are so many temptations to depart from preaching the Word that we be considered popular with the crowd, that it is necessary for us to be clear in our minds about just what is our responsibility in this matter.

Coming from the heart of Africa where African preachers and missionaries alike have no popular appeal but simply a plain message, the simpler the better, one becomes conscious that something of

**Have Hollywood and Broadway invaded our conservative pulpits? Here is straight talk from an observing missionary and preacher.**

Broadway and Hollywood has invaded the orthodox pulpit and platform today. There is an indefinable and subtle element of wrong thinking about preaching.

I have noticed that many men whose messages are entirely from God's Word and who truly "feed the flock of Christ" are not among the popular speakers in certain kinds of mass meetings.

I have heard it said that certain speakers are not for youth but just for old fogies. I have listened to long programs which included testimonies and everything was popular, but there was an absence of something which the hungry heart craves.

Maybe fifteen years spent away from the homeland and among primitive Christians in the interior of Africa spoils one for lots of things called new. But the

gospel in all its biblical purity and simplicity is ever new, so that the new *new* methods of winning souls to Christ are of a "newness" of which we better beware lest what is seemingly being accomplished turn out not to be of the Spirit but of the flesh.

**I**S IT "OUT OF SEASON" to preach the simple gospel message nowadays? Then we had better preach it more than ever, for it is in season, out of season, and more in season than ever when believed to be out of season!

In my own home city of Glasgow (Scotland), the city motto on the coat of arms reads, "Let Glasgow Flourish." It is out of season for the true and original motto to be quoted. It was wonderful before it was trimmed down. It read thus: "Let Glasgow Flourish by the Preaching of the Word." What a motto for any city! What a motto for any church today!

What is this "preaching of the word"? The primitive Christians, in countries being newly rescued from the darkness of heathenism, do not need to be reminded or taught concerning this. They simply have the precious Word of God which they study, feed upon, and preach.

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A missionary to Africa for fifteen years, Mr. Dodds is now pastor of the Community Presbyterian Church, Merrill, Wis.

January, 1947



Louis C. Williams photo

*"If people come to the Church of God for satisfaction and are turned away empty, who is to blame?"*

ONE SUNDAY MORNING, a minister had occasion to visit in a strange neighborhood and attended the service of a certain fundamental church. When he returned home, his wife catechized him: "Was there a good crowd?" "Fair." "Was the preacher sound?" "Oh, yes! Unquestionably!" "Was he interesting?" "No, he was not; decidedly not."

This was a serious accusation, but it is the charge very frequently brought against earnest, orthodox preachers, evangelists, Bible teachers, Sunday school workers, young people's leaders, and even missionaries. It is claimed that to a large extent their messages are uninspired and their delivery apathetic. It is alleged that those to whom the holy and priceless treasure of the gospel has been com-

mitted are dull and unarresting in its proclamation. Is this true? What brings about such a condition? What is its cure?

It may be well to examine the usual explanations for tiresome discourse on the part of Christian workers.

A COMMON CRITICISM is that religious speakers possess poor terminal facilities. It is suggested by some critics that sermons be reduced to twenty-minute talks, and that they should never exceed a half hour. Certainly if a speaker is boring to begin with, his prolixity will only prolong the suffering of his listeners.

Yet it has been the happy experience of many to listen spellbound to a preacher for an hour and a half and to be surprised and disappointed when he finished.

On the other hand, it has required all of one's powers of concentration to endure another's far shorter discourse. One message was as true to the Word of God as the other; the men were equally sincere. What then was the difference? It was simply that one was interesting and the other was not! Lengthiness in itself is not the cause of failure to arouse the interest of an audience.

Another excuse frequently offered for tedious preaching and teaching is that one's message cannot please all classes. Some will be interested in what one person says, others in another. I have investigated this quite thoroughly and it is my opinion that this theory is generally false. Although there are specialists who can be depended on to interest certain age groups, a good speaker invariably secures a hearing from everyone, while the dull speaker cannot engage the attention of anyone—young or old, educated or illiterate.

It is further claimed: "Being an interesting speaker is wholly a matter of education. One who has not had college or seminary training, or who is not widely traveled, cannot be expected to be as colorful as one who has had these advantages." Of all the purported reasons for dullness this seems to me the easiest to refute! One has only to call to mind the preachers, Bible teachers, lecturers, by whom he has been bored, some of whom had many degrees and had been around the world several times. Their messages should have been vibrant, but they were not!

On the contrary, I recall a humble minister with a thrilling, never-to-be-forgotten message. He has never spent a day in high school; his is only the commonest of common school education. However, his library contains more than six thousand choice books! Everywhere this minister is in demand as a conference speaker, not only because he is spiritual, but because he is so interesting! He may be exceptional, but there are so many effective preachers with meager schooling that it is evident that lack of formal education alone does not account for dull discourse.

Again it is asserted: "This is a spiritual problem. If a man is in the will of God and a real soul-winner, he will be an interesting speaker." How I wish this were true! It ought to be, but it is not! There are hundreds of earnest men and women in the Lord's service whose piety of life and sacrificial effort for the salvation of souls are unquestioned, but to whose speeches it is most difficult to listen. Loved and honored for their godliness, highly esteemed for their works' sake, they are extremely boring to hear. To my mind the matter of their spirituality has not much bearing on the case.

# S A SIN to Be Dull?

By Betty Bruechert

There is  
real help  
for ministers  
in this keen and  
inspiring article

I SUGGEST SEVERAL OTHER POSSIBLE FACTORS which may contribute to the absence of that eloquence which Webster defines as "discourse characterized by force and persuasiveness," and their remedy.

May there not sometimes be a physical reason for lack of animation in the pulpit? Life attracts life; if one is vivacious, he will beget a like enthusiasm in his hearers. Everyone who has a public ministry should do all possible by "prayer and physician" to keep in good physical condition. The outward, as well as the inward, man must be renewed day by day. There is need for systematic exercise, but more often regular rest is required. A speaker's weariness soon communicates itself to his hearers. As a cure for fatigue, one of the best habits a speaker can cultivate is to lie down for twenty minutes or more before going onto a public platform. Of course, if the Lord's servants waste their strength in trivialities, they will be too weary to put their best into His service.

Almost invariably, interesting speakers talk rapidly. If one dallies along in his message, the minds of his listeners race ahead of him. And, while "ranters" are not appreciated, one must speak loudly and clearly enough to disengage the listener from his own private thoughts.

While histrionics are to be avoided, one must exhibit some feeling if he is to move others. Listeners will respond only to a message about which the speaker himself gets excited. This fervency cannot be "worked up"; it has its springs in the innermost heart.

A speaker must break himself of the teaching habit. Like the old-fashioned country doctor who coated with sugar the effective (but sometimes bitter) pill, the servant of the Lord must disguise the fact that he is imparting knowledge. The gospel must never be dispensed as dry religious data, but rather as a refreshing narrative, "cold waters to a thirsty soul."

I wonder too if the best use of the natural medium, which in this land is the technicolor English language, is being made. While one is enriched by a knowledge of Hebrew, Greek, Latin, and other languages, to master one's mother tongue is absolutely essential. Fortunately, this is within the reach of all. Even if one cannot go to institutions of learning, he can secure a good grammar and an up-to-date dictionary. Classic literature can be borrowed at public libraries, or a personal library built inexpensively from second-hand books.

Anyone who cares sufficiently to give the time may become well acquainted with the best thoughts of the best minds expressed in the best language of the centuries. One's vocabulary need not be limited; his messages may be embellished

with colorful adjectives; adorned with graphic metaphors; bedecked with sparkling similes; made vivid with lively verbs. Interest-killing, hackneyed phrases, antiquated anecdotes, trite theological phrases, and repetitious clauses may be eliminated from anyone's speech.

Recently *Life*\* magazine carried the report of the British novelist Evelyn Waugh on his recent best seller, in which appeared this impressive statement:

"I have found a much more abiding interest—the English language. My father, who was a respected literary critic of his day, first imbued me with the desire to learn this language, of which he had a mastery. It is the most lavish and delicate which mankind has ever known. It is in perpetual danger of extinction and has survived so far by the combination of a high civilized society, where it was spoken and given its authority and sanctity, with a thin line of devotees who made its refinement and adornment their life's work. So in my future books there will be a preoccupation with style and attempt to represent man more fully, which to me means one thing, man in his relation to God."

THE CALLING OF THE CHRISTIAN is to beseech man to be reconciled to God, who through the offering of the Lord Jesus Christ has been reconciled to Him. For this holy purpose, he has a mighty vehicle in the English language. Why then should these glorious truths be buried beneath deadly, obtuse utterances? There is nothing vapid about the gospel; it is only its dispensers who dim its luster.

Volumes without number have been written on the subject of adequate advance preparation for speaking. Obviously prayer is the first requisite; the other requirements can be condensed into two: (1) knowing exactly what one wishes to impart; (2) having one's material under complete control.

A certain professor used to require his Public Speaking pupils to write in one sentence what they intended to convey in their addresses; and in another sentence, their purpose. Nearly all speakers overprepare rather than otherwise; one should cut and cut and cut, even treasured stories and cherished points. It is certain that all one knows on a subject cannot be included in one message; it is as important to omit as to include. A speaker is not going to divert a listener from his wandering thoughts by uncertain utterances, cluttered ideas and complex notions of his own. There must be a systematic arrangement of thought and

\*Permission has been secured from *Life* for this quotation.

an orderly delivery of those thoughts. If a speaker rambles, the minds of the listeners rove; if he stumbles, the hearers hesitate in confusion.

Much is written of "audience contact." Certainly it is the secret of successful speaking. But in order to enjoy that essential communication with his listeners, one must know his message well enough to, in a sense, forget it. It must pour forth naturally from a full heart and a disciplined mind. A good salesman so acquaints himself with his product that he never worries about his "line"; as he delivers his sales talk, he watches his prospect for his reactions. Some speakers seem entirely unaware of their audiences. They grimly go about the business of delivering their sermons whether or not anyone is paying attention, whether or not the people wake or sleep. The faces of the listeners will show unmistakably what kind of an impression he is making.

If there is a spiritual reason for being dull, generally it is not due to lack of love for Christ, indifference to the salvation of souls, or dearth of Bible knowledge. Back of the deadly apathy in the pulpit or Sunday school classroom is failure to properly evaluate the task of witnessing for the Lord. The servants of God may be unimpassioned in speech because they are unconsciously despising His high and holy calling.

THERE IS ON THE PART OF CHRISTIAN WORKERS unhesitating acknowledgment of responsibility to lost souls; duty, as a rule, is faithfully performed. It is then assumed that God requires nothing else. A sermon must be preached; a missionary address must be delivered; a talk for a group of young people must be prepared. Little is put into these tasks; not much in the way of results is expected. There is half-heartedness about speaking on behalf of the Lord. Is this because of failure to appreciate the fact that to be commissioned an ambassador for Christ is the greatest honor that can be bestowed upon a human being? It should not be lost sight of that a Sunday school class is a great challenge; a young people's meeting has unimagined potentialities; a church service has possibilities of reaching the very ends of the earth. Are these tasks accounted of too little worth?

Perhaps a minister is dissatisfied, discouraged because he is in a small church, obscure and unknown. He feels he is a  
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A prophet of God  
does not cater to  
the whims and pleasures  
of sinners



# Miracle in Palestine

By Evangelist Mervin E. Rosell

(All Rights Reserved)

**I** AM CAPTAIN PLEASANT. At birth I was named Pleasant by my Syrian parents. I acquired the title Captain in the army. I am a soldier.

"It has been my pleasure to give deliverance to my native land in many battles. Therefore, I have most intimate access to my King. It is a signal honor to be named by so great a ruler as 'a mighty man of valor.'"

"But who wants medals . . . and words . . . and applause . . . and titles . . . yes, and even success and victory, when he is incurably ill . . . a dying man? I suppose everyone in Syria knows I'm a leper. Were I not a general, I should beg in the streets with those who shout, 'Unclean . . . unclean.'"

"Yes, I am a leper. That hated, white, withering spot is growing. I despise myself. I could die by the sword, but this creeping plague upon my body will drive me mad! I fear no battle, but within my breast runs the melody of melancholia . . . slowly, ignominiously, secretly, insidiously falling prey to that which eats my life away."

"I cannot be happy. Wealth cannot please me. Luxury does not satisfy. With the very loveliness of a woman's sacrificial care, I am yet not pleased. What laughing fate caused me to be named Pleasant? But I am a soldier. I can fight and hope yet to die gloriously on the field of victory."

**I** AM A TIRED, little, unimportant maidservant. Nobody cares what my name is. 'Another captive maid from

Israel' is about all the title I could expect here in Syria.

"My mistress is very beautiful. She loves the great military man she married. Otherwise she surely would not embrace him so tenderly, as she often does, for the great captain is a leper. In my land he would have to wear a cloth over his lip and avoid the touch of any person."

"I hate his army, but I know Naaman must be very brave. His beautiful lady often commends me for my personal service and is very kind and thoughtful to tell me that I am pretty and capable too."

"If only I could be back in my country where some soldier could love me as Naaman does my mistress. I miss the synagogue and the market place and the readings of the great prophet Elisha. Wonderful, quaint Elisha! He seems to look right through me when he prophesies the marvelous truths of Jehovah. It is no wonder men are healed when he prays. God seems to live within him."

"But I must hurry back to my work. 'Yes, Mistress, I am here. I was lost in thought. Would God that my lord, the great Captain, were with the prophet that is in Samaria, for he would recover him of his leprosy!'"

"Now, I wonder why my mistress leaped from her couch and ran toward Naaman's quarters. How she must love him! I wish I could serve and love someone, but I am only a little maidservant from the land of my fathers."

**I** AM THE SYRIAN KING! I now set my seal to this letter and urge that all

haste be made to deliver the same to the little king of Israel. If it be true that one in that land can heal my servant and great captain Naaman, let us spare no expense to provide for the physical welfare of our able military strategist. Let it be well known in Israel that we will be satisfied with nothing less than complete recovery.

"Go, Naaman, and may your journey be pleasant and your return in the rejoicing that must accompany such a miracle. I have affixed my seal. I have given my word. Mighty Syria has spoken!"

"I am the king of Israel, but am I God, to kill and to make alive! No man can recover a man of his leprosy! What new aggravation have we now from the noble king of conquering Syria? Are we not already humiliated? Must we yet bite the dust of war for not being able to accomplish a miracle?"

"Go tell your king I have rent my garments. I mourn over my weakness. I pluck out my beard. I must yet see greater evils befall this broken old country of my fathers. Oh, that I need not say, 'Israel, I am your king!'"

"I am Gehazi. I would greatly enjoy enlarging my important message about the worthy Naaman who has come for healing, but Elisha has sent this brief word only, 'Send him now to me, and he shall know there is a prophet in Israel. Wherefore hast thou rent thy clothes?' Yes, I will lead the captain of Syria's hosts to Elisha."

"I must find time to meditate. This lord has great riches. Did he not say, 'Ten talents of silver . . . six thousand

A modern street in Jerusalem.





Women of Jerusalem, Keystone photo.

pieces of gold . . . and ten changes of raiment?' The best in Syria, I presume. If Elisha heals him, he should pay. He would never miss it. We have so little. He has so much. I must plan carefully for these coming hours. I am Gehazi."

**I AM ELISHA.** Praise be to Jehovah for this another opportunity to prove there is yet a God in beaten Israel. The rage of the heathen! The wars of invasion! The broken land of Israel! But there is yet a God in rebellious, unyielding Israel.

"What a commotion! They enjoy their pomp and splendor . . . their rolling chariots and snorting horses . . . their jewels and gold . . . their riotous man worship . . . their power, prestige and position. Better that they should know the chariots of fire my Elijah rose to heaven in. Better to tramp Mount Carmel with fearlessness before an Ahab, a Jezebel and Baal's liars. Better to know the shout from heaven than this raucous noise of earth's applauding.

"Yes, Gehazi, I know he's out there. It is not news to me that he has money. I will have none of it. Send him to dip in the Jordan seven times and his flesh shall come again to him and *he shall be clean!* He shall rage about the Abana and Pharpar rivers of Damascus, but remind him that the Ark of the Covenant passed through the Jordan.

"A prophet of God cannot cater to the pleasures of men. I can hear him shouting orders now to return to Syria because I have not used the breast-smiting method that would demand no humility. How he raves, but I can hear his chariot rolling in the direction of the Jordan. When God speaks, man must do no less

than exactly obey His command. Pathetic, blustering soldier, shouting, 'Behold I thought!' He will come back praising Jehovah with, 'Behold now I know there is a God in Israel!'

"Ah, that my servant Gehazi would leave his greed, for God and truth. His deception will cost dearly. I pray for Gehazi, but God cannot brook deception. Yes, I am obediently His, Elisha."

**YOU HAVE MET THEM ALL AS** they have walked across the page of II Kings 5. You must know the outcome. Naaman the leper rages in disgust, grumbles in complaint, succumbs in argument, dips in humility, rises in faith, shouts in victory, bows in worship, offers in thanksgiving, and departs in peace. What a story! What a truth! A score of teachings!

All earth can offer does not ameliorate the sting of sin.

All God needed to begin a miracle was the lip of a believing maidservant.

All Elisha cared about was "that they may know there is a God in Israel."

Patient, unflustered Elisha wouldn't overstep the law of separation for prestige.

Naaman's own ideas as to method did not in one iota affect the "God-hath-said" way.

A Syrian captain's \$60,000 could not buy God's servant nor God's healing.

Some years ago, while I was preaching in a small Dakota town, I was approached by friends of a man who had

boasted he would not darken the doors of a church. They had come to ask if I would preach the funeral message. I consented to help after explaining that I thought it was taking unfair advantage of a man to make him come into church feet first when he had no life left to hold to the principle of his lifetime outside its doors.

After the funeral, one relative of the deceased blurted out, "Can you imagine what he did with his money? He divided his last \$2,000 four ways, and gave \$500 to each of the four churches here in town. And just before he died, he said, 'Well, if one of those churches is wrong, surely one of the other three will be right.'"

Out into the night with hope only in four afterthought gifts to churches representing a God who *will not and cannot be bought*. "There is a fountain filled with blood," and "without shedding of [that river] blood is no remission [from sin]" (Heb. 9:22).

Sin! Its antitype leprosy! How alike, and yet there is that one sharp difference. There are thousands of lepers in this old world and *sin lepers* die one hundred per minute. Both leper and sinner are death-doomed men. The leper may live eight years, the sinner awaits his finis momentarily. For comparison we could rightly say, both are hereditary, for "in Adam all die."

The leper knows that awful word *separation*. No little arms about his neck. No

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# CHRIST, *the Divider of Men*

By Rev. Harold W. Goulden

**Suffering persecution?  
You should expect it . . .  
and ask God for the victory!**

**T**HINK NOT that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foe shall be they of his own household" (Matt. 10:34-36).

How strange are these words, yet how drastically true they are! Christ, the peacemaker, the interposer between God and man, is the great divider of men! He who came to bring peace has brought a sword! He who came to make us at one with God and man has set men and women against each other in hostile combat! How strange! How paradoxical, yet nevertheless true! Christ has come to divide nations, countries, families, homes, individuals; He has come to divide the world.

**H**OW CAN THIS BE? Let me answer you as simply and as plainly as possible. When the Son of God came down from the glory of heaven and took His abode upon the earth, men and women began to take sides regarding Him. Some were for Him; others were against Him. Some acknowledged Him to be the Messiah—the Holy One of God; others were equally antagonistic and said: "This man hath a devil." Some worshiped at His feet, leaving all to follow Him; but others, with hatred and hostility, said, "This man blasphemeth because he maketh himself the Son of God."

The whole world was agog because of Him. People followed Him; they talked with Him; they ate with Him. He preached in their villages and taught in their synagogues. He healed their sick and raised their dead; and humanity, still hostile to Him, "tried to entangle him in his talk, that they might accuse him."

The words of the apostle John were tragically true: "He came unto his own, and his own received him not" (John 1:11).

Alas, it was that minority of common people who were willing to take sides with Him, while the majority of the nation slew Him and nailed Him to the cross. Christ divided His own nation, and the age in which He lived.

The forces of light fought against the hordes of satanic darkness. The sword

was not wielded in vain. He brought a sword, a great dividing sword, to divide the nations.

Furthermore, this hatred and hostility were also leveled against those who took sides with the Saviour. Nicodemus, a ruler of the Jews—he who came to Jesus by night—was impugned by the Sanhedrin for his faith in Christ. Another of His followers—one who was made whole—was cast out of the Temple. The followers of the lowly Nazarene soon endured the hatred which was first leveled against their Master.

Is not this lesson clearly shown in the sending forth of the seventy disciples to preach the gospel (Luke 10:1-17)? It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for those who have taken sides against the Christ of God.

This division is also noted in the action of the Gadarenes who drove Him from their coasts because He had commanded a legion of evil spirits to leave the body of a man and to enter a herd of swine.

The very presence of that herd of swine revealed their departure from the law of Moses. And hence they drove from their coasts Him of whom Moses wrote and spoke; while the demoniac returned alone to publish abroad the great things the Lord had done for him. Jesus divided His own nation and the age in which He lived.

**B**UT HE EQUALLY DIVIDED the apostolic world. In hatred they nailed Him to a cross; in triumph He rose again from the dead; in victory He ascended to the right hand of the Majesty on high; and with joy He sent the Holy Spirit from heaven to continue and to complement the work which He had laid down. Cannot you visualize that glorious descent of God the Holy Ghost, filling men with His divine power and sending them forth throughout the world with the message of reconciliation "that God was in Christ, reconciling the world unto himself" (II Cor. 5:19).

On the day of Pentecost three thousand people took sides with Christ. What a marvelous miracle! But even this did not quench the ravages of unbelief. This is proved by the fact that "the priests, and the captain of the temple, and the Sadducees . . . [were] grieved that they . . . preached through Jesus the resurrection from the dead . . . and put them in hold unto the next day" (Acts 4:2,3). They had witnessed great and mighty things. Was not this sufficient to prove that Jesus was the Christ the Saviour of the world?

But nay, the world rejected the Master, and now they are rejecting His servants. The heart of man is ever deceitful and



Myslis Photo

desperately wicked. It is forever hostile toward the Christ of God and toward those who take sides with Him.

As the gospel was disseminated throughout the Roman world it gathered in a host of believers and made a host of enemies. Some accepted the gospel, while others rejected it. Christ was dividing the apostolic world in and through the gospel, which was confirmed by signs following.

To the Jewish nation these wonders were no proof of the power of the ascended Lord. The "Holy Ghost sent down from heaven" was rejected and despised. They had no time for Christ or His gospel. Away with it!

And as we read the book of Acts we have a vivid picture of that long drawn-out battle between the seed of Christ and the seed of Satan. His followers were beheaded, imprisoned, killed, hated of all men and nations without a cause. They

Mr. Goulden has been engaged in evangelistic work in South Wales.

# They Perish!

By Captain George I. Beckstrom

## *Is it juvenile delinquency or parental delinquency or perchance ministerial delinquency? It's time to wake up!*

**I**T SEEMS that the indigent and deluded world will never concede defeat. A glance backward through the pages of world history will reveal that this entity called human resourcefulness has always claimed a remedy for the ills of humanity.

At the close of World War I, disarmament was advocated as the positive way to maintain an enduring peace. However, the wheels of so-called human ingenuity continued to revolve through the slush of self-resourcefulness until suddenly World War II exploded the first philosophy, and now we discover that control by force is the recommended solution to this enigma of world amity.

Today nations great and small are squarely faced with a dilemma of insecurity far greater than at any previous time, because there has been unleashed to mankind that projectile of tremendous fury known as atomic energy.

Scientists have agreed that the universe could at any moment commit suicide. It has been ascertained that forty million Americans may easily be slaughtered in one air raid.

Even now as the premonitory specter of World War III is hovering beyond the darkened horizons of this tumultuous globe, we find that "flesh" has once again convened and is formulating new resolutions. We also hear that a new monetary standard is being planned. An equal distribution of consumers' goods, the "Four Freedoms," a fair and just economic system for both labor and capital, hospitalization, education for all, and many more propositions are under consideration. These are to be guaranteed to the peoples of the world so as to provide joy, health, knowledge and the justice of an amicable opportunity for everyone.

All these wonderful and worthy projects are to be accomplished by the United Nations—countries such as Great Britain, who failed to achieve these results in India; Russia, whose past iniquities are too fresh in our minds to need repeating; and the United States, whose own daily papers are filled with an almost unbelievable record of alarming discontent between labor and capital, vicious crimes, lasciviousness, malice, and utter disregard for moral and spiritual ethics.

Yet in the face of all this, and hop-

ing against hope, we entreat, "Are not these goals possible? Cannot we achieve them?" The reply can only be an emphatic, "No." There is no hope of establishing a regenerated world on the basis of an unregenerated humanity.

The world is unmindful of the fact that it is rushing headlong toward unspeakable chaos. It is amazing, but even more pathetic, that rationalizing multitudes have resorted to one panacea after another, ignoring the wickedness of the human heart.

Continuously the world has failed in her obtuse attempts to find a harmonious solution. Her vision is shrouded with a malignant growth of materialism.

Faced now with the advent of the atomic bomb, the world has become tremendously concerned and alarmed over its destructive ability. Some have declared that it should be outlawed. Others have thrust forth the suggestion that it be kept as a secret by a certain few of the larger nations. But Mr. Churchill asserted, voicing the convictions of the scientists who knew, that it cannot be kept as such for more than five years.

The world is earnestly seeking a final analysis whereby mankind can best be protected against the terrible possibilities of this new scientific knowledge. It is very evident that there is no earthly power greater than the atomic bomb. Men may tenaciously attempt to subdue it, but as long as iniquity continues to dominate, the chief use of atomic energy will be for annihilation.

**S**URELY THIS INDICATES that Christ must soon return before the race destroys itself. How soon will the Lord appear? "But of that day and hour knoweth no man" (Matt. 24:36). "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh" (Matt. 24:44). Although we are not given to know the exact hour and day of His coming, the prophetic vision of John reminds us of the certain fact that we are near the end.

The prophet beheld a monstrous beast arising out of the troubled elements of the sea. He saw horns emerging and the number of them were ten, and on each horn a diadem. In addition to other prophetic features of the beast, he saw that

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[Continued on page 362]

*When I consider thy heavens,  
and the work of thy fingers . . . Psalm 8.*

☆ ☆

were persecuted for righteousness' sake; they were looked upon as the filth and off-scouring of the world. Why? Because of their wholehearted allegiance to Him who was the Lord of life and glory.

The beloved apostle Paul said: "I have fought with beasts at Ephesus"; "Alexander the coppersmith did me much evil." Christ was using the sword in the apostolic days, and many were taking sides with Him; but others were opposing His divine claims.

**T**HIS THEME can be carried on throughout the Age of Grace. Witness the scenes of the inquisition. The Roman Church hated the glorious gospel of free unmerited grace, and hence they burned



# Earthen Vessels • BY HENRY JACOBSEN

Gendreau photo

*We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not of us.—II Corinthians 4:7, R.V.*

**T**HE BIBLE often speaks of human beings as vessels. We read of "vessels of wrath," "vessels of mercy," and "vessels unto honor" or "unto dishonor." Christians in particular are called vessels, because God is pleased to use them as the channels through which His blessings reach humanity. God calls Paul "a chosen vessel . . . to bear my name before the Gentiles and kings, and the children of Israel" (Acts 9:15). And in our text Christians are regarded as earthen vessels containing something precious: "We have this treasure in earthen vessels."

The treasure which the Christian possesses gives the gospel tremendous vitality. Because of it the Christian's testimony is more than sounding brass and a clanging cymbal. Paul calls this wonderful treasure "the light of the knowledge of the glory of God" (II Cor. 4:6).

In the first act of re-creation God said: "Let there be light." In the first act of regeneration the same God shines in the hearts of His children; their eyes are opened to the knowledge of His glory in the face of Jesus Christ.

**E**ARTHEN VESSELS are of lowly origin. The material of which they are formed comes from the clay pit. There is nothing attractive or pleasant about a clay pit. It is a dirty, muddy, grubby place.

The evolutionist talks about man's "descent" from the ape, but the creationist is much more humble. The Bible does not tell us that when God purposed to make man He reached up into the branches of a nearby tree, but that He stooped down to the ground. The dust of the earth—

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**A precious message which will make you glad you are an earthen vessel.**



that is man's origin. Quite literally, we are earthen vessels.

However, God did something wonderful to the dust after He had fashioned Adam. He breathed into Adam's nostrils the breath of life, and Adam became a living soul. What God did to Adam is a picture of what He does to every man and woman to whom He gives eternal life. Every Christian can testify, "He brought me up also out of a horrible pit, out of the miry clay" (Ps. 40:2).

No process of evolution would ever lift the clay from the pit and fashion it into a vessel. Left to itself, the clay would simply remain in the pit. Nor can a human being lift himself from the pit of sin and fashion himself into a vessel for the Master's use, although many try to do so. Only God's power can bring us up out of the horrible pit, the miry clay.

**E**ARTHEN VESSELS go through an extended process of manufacture. After the clay is taken from the pit it must be kneaded and washed, trodden and beaten, and stacked away to age and become more plastic. This is a vivid picture of how God prepares the Christian for service. Some, it is true, have been much used of the Lord with no visible course of preparation, but most of us are keenly and painfully aware that God is removing our impurities, refining us, and increasing our yieldedness to His will.

When the clay has been thoroughly purged and is utterly plastic, it comes to the wheel of the potter, where the vessel at last takes shape. After it has been

fashioned, it will bear upon itself the marks of the process by which it was formed.

This is true of all kinds of vessels. Vessels of iron bear the shape of the mold in which they were cast; those of wood bear the scars of the knife or chisel which carved them; those of silver or brass carry the traces of the hammer blows. But earthen vessels — blessed thought — bear the marks not of any instrument, but of the potter's fingers. The very impress of his personality is left upon them.

God made man in His own image, after His own likeness. What a privilege to be a vessel of earth fashioned by the divine Potter's fingers! Each characteristic of the vessel, each element of its form, each line, is what it is and where it is because the finger of the Potter, guided by a mind at once sovereign and all-knowing, willed it so. We may not know *why* we are the sort of vessels we are, but we can know that the Potter saw fit to make us what we are, and we can rest in that knowledge.

Earthen vessels go from the potter's wheel to the oven. Without the firing process they would lack rigidity and would be useless. When the oven is unpacked, the potter finds that some vessels have cracked in the course of firing. These he throws aside on the heap of potsherds outside his door.

The refining fire to which God subjects His chosen vessels is often fraught with pain and heartache, but this is the process which gives firmness and stability to our faith. How unfortunate that some Christians break under the fiery trial and must be relegated to the heap of potsherds—castaways!

**A**N EARTHEN VESSEL can be, and often is, an object of exquisite perfection and great value, but intrinsic value is not the prime qualification of Christians. [Continued on page 356]

Moody Monthly

Parents, preachers, Sunday school workers . . . here is an unusual analysis of what growing boys and girls need. Don't miss a word of it!

# Are We Losing Our Young People?

BY E. W. GOODRICK

CAN'T UNDERSTAND what's happening to my daughter. She seems to be losing all interest in church life. It's all I can do to get her out Sunday morning. She thinks up every excuse under the sun. And I have to keep nagging at her all the time."

"Is that so? Well, I'm having the same trouble with my boy. It seems that ever since he had his first date or two he doesn't want to go to church or Sunday school any more. Two or three years ago it would have taken a major catastrophe to keep him away. He was so interested in Sunday school and so proud of his Bible. But now it seems as if the devil is slowly but surely winning him over. I'm at my wit's end. I don't know what to do. Why, do you know what he said to me only last night . . . ?"

This dialogue might take place at any meeting of the ladies' aid, missionary society, or official board. And is it true that one of those who thus speaks might well be you?

OF COURSE you are gravely concerned about son and daughter, and need no awakening to the danger of their situation. You have been praying most earnestly about them lately. Can we get their old enthusiasm back? I think we can. I think we can work things out so that they won't drop out.

First, rather than nag them, let's find out exactly what the trouble is. You know how we hate to have folks nag at us; and you know what little good it does. Adolescents are reaching the age when they make their own decisions about these matters. To be constantly after them is only to make them rebellious.

Neither will we start our investigation by picking the church to pieces, its pastor, Sunday school superintendent or young people's sponsor. It may be they are largely at fault. But you must admit we find it all too easy to put the blame on others. The first thing to do is to take inventory of the home.

But suppose this doesn't apply to you. Your children have confessed Christ as Lord and Saviour. They are active in and enjoy their Sunday school and church. Let me ask, "How old are they? Are they just passing out of their teens?" Get down on your knees and thank God for the grace that has carried them through the most difficult time of their lives. Are they just entering their teens? The test is still in the future.

We don't like to admit it, but it is true that one of the reasons it is so much easier to hold the younger children is that they come because of the novelty of it, to get away from home, to be going somewhere. Let us take precautions now while everything is going well so that when they reach the age when they can be away from home for other reasons and are using more of their own initiative to schedule their free time, that they will continue with the church.

One of the hardest things is to be honest with our own selves. Yet the eternal welfare of our children ought to be enough to drive every mother and father to a candid review of the home we have established for them. That this is the first place to look for trouble follows from the fact that *the home has far more influence on the spiritual state of the child than any other institution, including the church.*

As parents, we hesitate to assume this awful responsibility and are inclined to shift it to the church. But the church has responsibilities of its own toward your child. The church cannot replace the home any more than the home can replace the church.

Let us then examine the home. Let us ask these questions about the home in which our child lives: Are the parents a good example in faithfulness to church work? Has there been a genuine spiritual atmosphere in the home? Has real interest been shown in the spiritual interests and problems of the child and has there been encouragement given in the spiritual ventures — feeble though they might be — of the child? Has the child been led to spiritual independence? Has the child been taught to respect his spiritual leaders? And has the child been dedicated to the Lord Jesus?

IT IS SAD but only too true that the most chronic problem we face is the most difficult one to cure. More young people lose out because of a lack of spiritual life and experience in one or the other of their parents than any other failing. So often we find a home where only one of the parents is a Christian or has any interest in the spiritual welfare of his children. And the example of the unsaved parent often outweighs both the teaching and example of the saved one.

If only there were an unfailing way for the Christian parent to nullify the influence of the unsaved parent. But if there is a way, I do not know it. The saved parent, of course, has been praying through the years for the other, and we trust has also been living a faithful testimony. What else can be done? Is it any wonder, when we see situations like these, that God has admonished us not to be "unequally yoked together with unbelievers"?

But we won't cry over spilt milk. "For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? Only as the Lord hath distributed to each man, as God hath called each, so let him walk" (I Cor. 7:16, 17, R.V.). Cling to the promise that if we "train up a child in the way he should go, when he is old he will not depart from it" (Prov. 22:6).

Are we being an example before our children in faithfulness to church work? Too often we reach a state of spiritual living wherein we no longer feel the need for the help the local church can give us, a sort of something that is similar to what folks call overconfidence in athletic circles. Moreover, with middle age comes also the growing attraction of the comforts of our own living room, with its easy chair and footstool, and the radio, over which we can hear messages more wonderful than the steady, simple offerings of our local church.

The Christian should support the work of the local church, not so much to be served by it as to serve it. And an interest and zeal in this work is as infectious as the mumps. When we get this

enthusiasm, we see it coming out on our children also. Children sent to church seldom stick, and children led to church seldom drop out. The "forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25) is a sin that is visited upon our children at least unto the first generation. The spiritual complacency which sees no personal benefit to be received from the local work and which feels no obligation to it is a complacency that will be as naturally adopted by our children as any other traits.

AND NOT ONLY IN THE CHURCH, but also in the home should there be a real spiritual atmosphere. Is there a family altar? Are the things of the Lord talked about over the dinner table as naturally as the things of school? Are Mom's and Dad's Bibles well thumbed? Are there examples of simple Christian charity exhibited in the insignificant trivialities of the household? Your temper, Dad? What about your nagging, Mother?

These all serve to make up the child's-eye view of Christianity. And from this over-all view, in the best place in the world for the "lab" test to be made, the child arrives at his conclusion as to the reality of Christianity. And when the lab reports are conflicting, we can't expect him to show too much enthusiasm about betting his life that Christianity is true.

Perhaps there is this atmosphere in the home. Has the child been taught to feel he is part of it? Has genuine interest been shown in his spiritual life and problems?

How busy we become in our housework and business, even in caring for the temporal welfare of our children. Spiritual things are the most sacred things of the heart and are the last to be confided to others. Happy is that parent who has won so much confidence from his children that they share freely with him their spiritual problems, their spiritual struggles, their spiritual ventures, yes, their spiritual defeats.

Children don't start out walking. They toddle first and tumble often. When they first start to talk, they lisp; their vocabulary is limited. They get all tangled up in the thing they are trying to say. So were your first spiritual efforts; so are the first spiritual efforts of our children.

These first steps can be treated too lightly by parents. When baby takes his first step, we praise him; when he eats all his soup or pronounces a word correctly, we don't spare our commendation. But when we notice the first genuine spiritual steps of our child, we often ignore them or treat them with levity or scorn.

AGAIN, THERE ARE PARENTS WHO are so occupied in the work of the church that their service, needful as it is, is done at the expense of their own children. It is true of the Sunday school teacher, the deacon, the elder, the pastor, any church worker, that his Christian duty as a father comes before his Christian duty as a church officer. Let it not be true that



Is genuine interest being shown in the child's spiritual life and problems?

Myslis photo

we find in the confession of the Song of Solomon (1:6) a confession appropriate for us, "Mine own vineyard have I not kept."

But few parents are guilty of this, or, for that matter, of this next failing, which is closely allied to it. Is the child being led toward spiritual independence? Isn't this the very basis of all our child rearing? We are running a race as it were with the breathless, sprinting pace of a maturing child. Overnight they have lost their pin feathers, have tried their wings and are gone. And their success in all fields is largely determined by how well we have taught them independence in that fleeting moment of time called childhood.

What parent has not felt that helplessness, helpless feeling as he has seen daughter or son follow less and less the counsel of parent and rely more and more on his own? Happy is that parent when this happens who observes that the young adult, while relying less and less on the spiritual experience of his parents, is relying more and more on his own.

His own Bible is becoming more and more thumbed. To everybody's surprise, he comes home from church on a Sunday with a teacher's quarterly in his hand. And instead of going to his earthly father with his problems, he is going to his heavenly Father in a daily prayer life that is weaving strong cords of habit into him.

And it is with confidence and joy though mingled with sadness, that the apron strings are untied and the bird that yesterday was a baby takes flight to make his own nest with his own brood somewhere else. This is the way God planned it to be.

Are you teaching your child that he can read his Bible and get spiritual blessing himself from reading it? Get him to write them down in a little notebook. And when he privileges you with a look at them, praise them to the sky, simple and crude though they may be.

Is your child making up his own prayer or is he sing-songing from rote some ditty which has lost meaning to him years ago? Let him make up his own grace

table, although the meat and potatoes get cold while he insists on blessing the salt and pepper and the knives and forks.

**D**AD, ARE YOU LETTING that high school boy of yours take charge of family worship occasionally? Are you teaching him to make his own decisions about what is right and wrong? Some day he will, whether he has been taught how to or not. Pray God he will have learned at least a lesson well when that time comes. You might have a much better grasp of right and wrong than he has; but I ask you, because you could walk better than he could when he was a year old, did you insist on carrying him everywhere he went?

You remember, don't you, when a few years ago you were in your teens, the way you felt in the freedom from parental dominance you were steadily gaining? It was just as natural with your child—natural and proper. What a stimulation he receives as he begins to realize he must assume some responsibility himself for his spiritual and moral life!

But I am afraid there are many spiritual despots who dominate the lives of their children. And those children react rather by becoming such freaks as always have to depend on that dominance, rather than who—and I would risk saying that this latter reaction is more healthy—rebel and about their Christian duties grudgingly, yearning for the day they are twenty-one.

**F**ORTUNATELY, you have allies in this struggle for the soul of your child—the whole staff at your church. Is your child being taught to respect them? Talk about meat rationing! Here has been a rare dish that hasn't required a single red point all through the war. This favorite main course for Sunday dinner at so many homes is usually served up in such copious quantities that the family can live on left-overs for most of the week. I scarcely know of a more juicy and delectable diet. It is this—*roast pastor*.

And herein lies the tragedy: mother and father at the ends of the table, deeply attendant upon gorging themselves with this dish, are oblivious to the fact that there are just twice as many wide open ears as there are mouths on each side of that table. And such a diet, while not too healthy for adults, is very harmful to children. For the minister, Sunday school teacher, young people's adviser, able though they may be, cannot win in the battle with the devil over the eternal destiny of the souls of your children, with their strong hand of respect tied behind their backs.

Children hear too much scorn for the ministerial profession in the school and in the streets and everywhere they go, to need any more at home. It is an ever-recurring wonder how people on the one hand dig deeply for hard-earned cash to hire a man to help his children in the Christian way, and on the other hand fill with their tongues incapacitate him for that very work. In history we read occasionally of parents who in great ex-

tremities of starvation have eaten the flesh of their own children; but here is a case of parents, who for the sake of a delicacy, show themselves willing to sell the eternal souls of their children.

It may be the sad duty of the parents in the secrecy of an official board meeting to say some uncomplimentary things about someone on the church staff; but he who holds his children of more value than the satisfaction of his fleshly lusts knows by heart and practices the admonition of Solomon: "He that goeth about as a talebearer revealeth secrets; but he that is of a faithful spirit *concealeth* a matter" (Prov. 11:13, R.V.)

**A**ND THE LAST QUESTION I should like to ask seems to be the most important. Have you dedicated your child to the Lord Jesus Christ? Some parents are determined their daughter is going to be a missionary and their son is going to be a preacher; and then use pressure to bend them to those ends. Others, fearing the social repercussions on the home or child, have gone about deliberately discouraging the child in his "all-out" efforts for Christ. I believe that the parents who take these two extremes have never dedicated their children to the Lord.

Examine that heart of yours, parent, who insists that your child go into full-time service. Are you thinking about your prestige in your church? Are you trying to keep up with the Joneses who have a son studying for the ministry?

That son of yours belongs to God. Acknowledge that fact before Him daily. Bring your child to a place where he will dedicate himself to Christ, and then rest content in the fact that God knows his address as well as He does yours. And God will lead him into the life work He wants him in, which may or may not be the life work his parents want for him.

On the other hand, are you afraid of absolute consecration for your child? You want him in Sunday school and in church and in young people's meeting. Some day it would be nice if he would be elected to a church office, as a deacon, an elder, or something; but as far as witnessing to others is concerned, passing out tracts, participating in a street meeting, becoming a missionary! You hope and pray that he won't bring such disgrace upon the family! "Religion is all right as long as you don't carry it too far," you have counseled him.

This is what I would challenge you to do: continue, if you insist, to counsel your child in this way, but never again use the term *religion*. Whenever you want to use that word, substitute the word *God* instead; and then reframe your guidance accordingly. Tell him that God is all right as long as you don't take Him too seriously.

**D**ROP DOWN ON YOUR KNEES, parent, who has failed to dedicate his child to God, and with your Bible open ask God to reveal His will for you in respect to your children. Then read I Samuel 1-3. And pray as sincerely as you know how: "I have granted him to

Jehovah; as long as he liveth he is granted to Jehovah."

I am confident to say that if we are faithful to observe these things, it will be all right with our children. If both mother and father are true believers, faithful themselves in their church work, creating a genuine spiritual atmosphere in the home, showing sincere interest in the spiritual problems, defeats and ventures of the child, leading him toward spiritual independence, teaching him to respect his spiritual leaders, and above all dedicating him daily to God, they need have no concern over him. He will be growing in grace, letting no man despise his youth, and being "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).



## "But Thou . . ."

[Continued from page 322]

But even fundamentalists cannot endure sound doctrine these days in that they sometimes will not accept the application of it. They will fight for the theory, but resent the practical preaching of the doctrine. So they sometimes heap to themselves teachers who will entertain them with abstract truth, but will not make the personal application. They will not endure preaching on the sins of the saints. It is a hard saying and they cannot hear it.

**W**HAT IS THE MAN OF GOD to do? Watch, be sober in all things, endure afflictions, evangelize, fulfill his ministry. He will keep a level head and not be swept off his feet by every passing enthusiasm. He will not be misled by these modern ear-ticklers who talk about "no creed but Christ." A creed is what one believes, and no one can believe in Christ, the whom, without believing the what's, the doctrines about Christ, and that is a creed.

Strangely enough, when Protestants are trying to get away from dogma, men and women are turning to Roman Catholicism because it has dogma.

It is not easy to take a stand for sound doctrine these days. It certainly will mean "enduring afflictions." It is a heart-breaking experience. Spurgeon found that out in his day. But if some men through the ages had not done it, Christianity would have died of dry rot. Of course it will cause commotion. Remember that a chip floating down a stream causes no upheaval. It is around the sturdy rock in the midst of the current that the waters boil. We are called to be steadfast, unmovable rocks and not drifting chips.

There is the peril of *things*—but *thou* flee these things. There is the peril of the *times*—but *thou* continue in the Word. There is the peril concerning the *truth*—but *thou* watch in all things. It is the only course for the man of God.

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pleasure  
ahead....

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## Golden Nuggets

for Bible Students

By KENNETH WUEST

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### FOREKNOWLEDGE

This is one of those Greek words that has had an additional content of meaning poured into it by its use in the New Testament. The noun is *πρόγνωσις* (*prognōsis*), translated "foreknowledge"; the verb *προγινώσκω* (*proginōskō*), translated by the words "foreknow, foreordained." This word in classical Greek meant "to know, perceive, learn, or understand beforehand." It is used in this sense in Acts 26:5 and II Peter 3:17. But in other places it has acquired an additional content of meaning.

Its first occurrence is in Acts 2:23: "Being delivered by the determinate counsel and foreknowledge of God." By its grammatical association with the word "counsel," it acquires a meaning which it did not have in classical Greek. The rule is called Granville Sharp's rule, and is as follows: "When two nouns in the same case are connected by the word 'and,' and the first noun is preceded by the definite article and the second noun is not, the second noun refers to the same person or thing to which the first noun refers and is a further description of it."

That means that the word "foreknowledge" refers to the same act to which the word "counsel" refers. The word "counsel," *βουλή* (*boulē*), refers to the results of a consultation between individuals. The word "determinate," *ὁρίζω* (*horizō*), speaks of the act of fixing limits upon someone, thus determining that person's destiny. The two words therefore speak of a council in which the destiny of someone is determined. Since the word "foreknowledge" refers to the same thing which is spoken of by these two words and is a further description of that thing, it must partake of its nature. The word, speaking merely of previous knowledge in classical Greek, now adds to itself the idea of determining the destiny of a person.

It was in the counsels of the Triune God that it was determined and foreordained that the Son of God should be the Lamb for sacrifice to pay for sin, and that He was to be delivered into the hands of the human race. The word "foreknowledge" when used of God therefore means not merely previous knowledge, but foreordination, the word "foreknow," foreordain. Indeed the translators of the Authorized Version have in one place (I Pet. 1:20) so translated it.

The question arises, Why not translate the Greek word the same way in its other occurrences? In I Peter 1:2 we then have "elect" according to the foreordination of God the Father; in Romans 8:29, "for whom he did foreordain"; in Romans 11:2, "God hath not cast away his people which he foreordained."



## Triumphs of the Cross in Jewish Hearts

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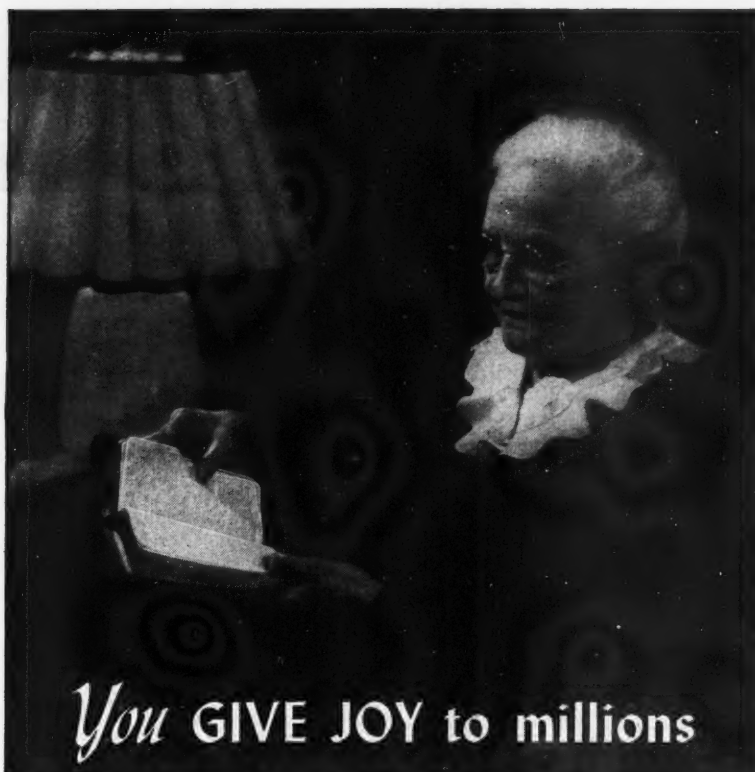
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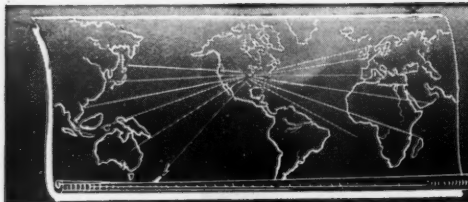
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# MISSIONS

★ Harold R. Cook



## OFF FOR AFRICA!

What was probably the largest group of missionaries of a single society to leave the United States by air at one time took off from New York October 13. The group of thirty-two missionaries and ten children were on their way to fields of service in Nigeria, West Africa, under the Sudan Interior Mission. Among the twenty-four returning workers and eight new workers were a number who received missionary training at Moody Bible Institute.

## THE AFRICAN VILLAGE

THE forest is limitless and it envelops one in soothing quietness as we continue on our trek in the area known as Mankoya. The insects drone on and the rhythm speaks of peace. The rains have come and I wonder, "Could even Ireland be so green?"

About a mile of distance separates yonder herd of buffalo from a village of Africans. The former are contented, alert, sleek, clean, strong, well-fed, and in perfect health. But this village of Africans, like most others, is a cancerous growth of moral and physical filth such as baffles description. Missionaries can love the Africans, but their villages can only cause one to feel repelled.

To enter a village, one must first penetrate the stench of the sanitary arrangements area. Then we come to household refuse of months, dumped within five yards of the huts, and this worsens matters. Repulsive, cringing dogs lick the utensils and scrouge for morsels of food. The goat pen and the goats, the pigs and the chickens add to the stench. Mud huts crumble in disrepair.

There is no shame or desire to be clean. Filth of weeks is clotted on the face of a naked child of three years. He had battled with the flies until he tired

and gave up—the flies had won. Men, dressed in skins, sit, loll or sleep, on the ground. Before a fire and an earthen pot, a woman clad in animal skins sits in the dirt to stir coarse flour in hot water, the only item of cooking she knows. If humanity had all lived on one street, their homes worsening progressively, then surely heathen Africans, even in 1945, would live in the last house.

But a fresh breeze is blowing into this degradation where 45,000 natives live in the 25,000 square miles of Mankoya. The breeze is the influence and power of twenty-five bush schools and the gospel centers, all radiating from the main center at Luampa.

Arriving at Kasuku's outpost, we congratulated the mothers about the shining bodies of their children who have been attending school, about their neatly swept village, and about their own striking appearance of cleanliness. These women, however, were more or less unaware that they were different or that the desire to be clean had crept into their lives following adherence to Christ. —P. V. Watson, in *The South African Pioneer*

## MEDICAL STUDENT CONVERTED IN ECUADOR

In 1943 the Sanitation Commission of

Ecuador sent a group of medical men into the jungles to investigate living conditions among the Jivaro Indians. Mr. Ficke opened his home to these men and offered them such entertainment as he had. They spent several days at the Sucua mission.

In the group was a young medical student about to receive his degree, who was an agnostic. His name was Jose Andrade i Crespo. He had been brought up in a well-known old Catholic family in the city of Cuenca. As he grew to intellectual maturity his own honesty required him to throw overboard all faith in the Roman Catholic religion. Not knowing any other religion or faith he naturally turned to skepticism. It was in this condition that he arrived at Mr. Ficke's home in Sucua.

Mr. Ficke dealt with these men concerning the gospel of the Lord Jesus Christ, and it seems as though the Spirit of God had prepared Andrade's heart. Though Mr. Ficke did not realize it at the time, the word he spoke went home and ultimately led to this young doctor's salvation.

After two years he returned to Sucua and said that he wanted to give up his position with the government and give himself to a Christian ministry of medicine among the Jivaro Indians. Mr. Ficke turned over to him one room of his home for a dispensary and another in which to live, and he has been carrying on ever since. Listen to the young man's own testimony.

"Two years ago I came into the Oriente not believing even in God. Due to very bitter experiences with the priests seeing them smoke, drink, live in sin, and then rob every cent my wealthy father had left us for our education, I had lost faith in everything that had to do with God.

"Then with a medical expedition from the government I entered the Sucua mission station and through mere curiosity listened to the missionary explain to all of us the way of salvation. Immediately something seemed to break loose inside of me; there was a gush of light within and I felt I must stand on the great mountains of Ecuador and proclaim the good news: 'This, this is the truth; I know it, I feel it within me as I have never felt anything before.'

"I bought a Bible and went back with my expedition, and for two years kept reading the Word, but would not really give up all to follow Christ. I knew I would be rejected by my family, by my friends, but under the good hand of the Lord He led me back to Sucua with a new group of doctors.

"When the Word was heard again I could resist no longer, but yielded myself to Him who died for me. At the moment

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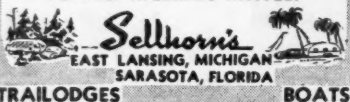
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I said nothing to the missionary, nor anyone. I wanted to prove the Lord, wanted to see if He would work in me as He had promised, as the missionary had pointed out to me. Praise His holy name, *He did it!* There was no struggle to give up smoking and drinking. He took away the desire, and there is only joy, joy, joy, now, unspeakable joy. I have been quiet inside ever since."

It is, of course, inconceivable that the Roman Catholics should ignore the conversion of a man whose testimony means so much as that of Jose Andrade. Hence the priests have done everything in their power to turn him away from the faith, but without success, for the Spirit of God has done a real work in his heart.

—The Gospel Message.



### The Preacher and Current Trends in Theology

(Continued from page 324)

ners could be forgiven. Redemption through Christ was simply the irrepressible overflow of God's loving heart. It was the divine love-deed on the cross where God reconciled Himself with the world by conquering the powers of evil (see Aulén, *Christus Victor*).

Strangely enough, the Lundsian theology with all its Arminianism has a very pronounced Calvinistic strand in its view of faith. God is not so much the object as the subject of faith. Unless God gave faith to men, men could never obtain it for themselves. Faith is the passive acceptance of revelation; it is a matter of being compelled and overpowered by God to receive salvation.

The Lundsian view of the atonement leaves much to be desired. It stresses certain factors in the doctrine of the cross to the neglect of others equally important. God's love is something far other than unbridled emotion. The fact that it is motivated by nothing of merit in men does not mean that it can function independently of the inexorable demands of God's infinite holiness. Only on the basis of the finished work of Christ in paying the full penalty of sin on the cross could God forgive sin. This vital and integral forensic element in the atonement the Lundsian theologians seem to leave out of consideration.

The Lundsian view of faith is a mixture of truth and error. Faith truly is a gift of God which man in his fallen state could never procure for himself; but this is far from saying that man can no more resist this faith which God offers than he can withstand being swept off his feet if caught in the path of a tornado. Lundsianism presents us the strange spectacle of a theology that is ultra-Arminian in its understanding of God's love and hyper-Calvinistic in its interpretation of saving faith.

#### Neo-Thomism

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philosophy of Thomas Aquinas with a view to meeting the needs of our day. It is an effort to harmonize reason and revelation in the interest of revelation. It seeks to establish molds of inviolable rationality into which the products of modern scientific discovery and philosophical reflection may be poured.

In its emphasis upon absolutes as over against the relativity of truth and pragmatic philosophies it might almost be regarded as a sort of intellectual repair shop—and who will question that the mental tools of modern speculation are badly in need of repairs? Among other things it stresses the reliability of sensory awareness and the reality of that which the sensory world presents to the senses. In so doing it builds a strong case for natural revelation—which Barthians, by the way, discount as of negligible importance.

While much of the Neo-Thomist literature is a bit suggestive of trips across the Sahara desert, its aridity is worth braving for the sake of obtaining some of its potent antidotes to current skepticism.

In all candor it must be admitted that the tendency of Neo-Thomism is to over-intellectualize the Christian faith. In its laudable efforts to demonstrate that Christianity is not opposed to reason, it is in danger of overlooking ways in which faith transcends reason. Rationalization may be carried to the point where transforming mysteries are boiled away. To admit that revelation is conformable to reason is not to conclude that it is always explainable by reason, since God's thoughts are as far beyond man's thoughts as the heavens are high above the earth.

With all due recognition of this inherent weakness which we have just mentioned, it is nevertheless as refreshing as a sea breeze on a sultry day to come across the wholesome emphasis which Neo-Thomism in an age of relativity lays upon the objectivity of truth. It is restoring absolutes to the thrones they abdicated before the invading hosts of subjectivism.

The modern mind seems to have forgotten that instead of men giving authority to truth, truth gives authority to men. Power is found in obedience to the truth. In fact, we may even go so far as to say that truth is as powerful in our grasp as we are powerless in its grasp. Men who presume to question the eternal truths of God are but training their pocket flashlights on the stars of the Milky Way.

But while infidelity is incapable of destroying the tiniest particle of truth, it too often proves disastrously effective, like a public utilities strike, in cutting off the motivating power of such truths for thousands upon thousands of hearts and lives—and therein lies spiritual tragedy.

Neo-Thomism in its philosophical approach accentuates the statement in the Westminster Confession that the chief end of man is to glorify God and enjoy Him forever. Could this mighty truth but be recaptured and harnessed in our day, what revolutionary changes would be effected in the lives of individuals and in the life of society at large.

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# They Perish!

[Continued from page 331]

the whole earth and how it yielded its allegiance to him. In Revelation 17:13 we find the same beast is further described and the ten horns are interpreted to be ten kings. "These have one mind, and they give their power and authority unto the beast."

This beast, the Antichrist, declaring himself as God, will seduce the nations unto his own will with a miraculous iron grip of delusion. "He doeth great wonders . . . in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles" (Rev. 13:13,14). He "shall do according to his will; and he shall exalt himself, and magnify himself above every God" (Dan. 11:36). "Power was given him over all kindreds, and tongues, and nations" (Rev. 13:7). Thus we see that the political situation in the last phase of its existence will be the embodiment of all governments, and they will be under the satanic rule of the beast.

It is manifest now, that presently out of sheer panic and desperate hopelessness, the nations will for the very necessity of existence come under universal world government. Someone has said: "There must be one world for all of us, or there will be no world for any of us." The universe is being prepared for this confederacy of nations. World events are corroborating prophecy!

Humanity's mad race down the corridor of time will soon terminate. Countless millions are hell-bound because of their being "dead in trespasses and sin." It is high time that God's messengers awaken from the slumber of spiritual lethargy and declare unto mankind that "the wages of sin [all sin] is death" (Rom. 6:23).

We are dwelling in a den of apostasy. Individuals have dared to appropriate the blessed name of Christ unto themselves, and then robed in the supposed garments of the King's heralds, they have evidenced the carnality of their own hearts by denying the fundamental truths of God's own Word. Sin, the fall, the atonement, the resurrection, the virgin birth, Christ's deity, the personalities of the Trinity, and the personality of Satan have been discarded as myths by these deluded apostates.

There are others who, even though aware of the absolute truth of these essentials, have compromised with the world in the preaching of the Word. Sermons have been buttered with the temporary balm of compromise in order that the throat of conscience might easily swallow it. It is no wonder that the world is a seething mass of unmorality.

**MUCH HAS BEEN SAID** about juvenile delinquency. A few bolder souls have termed it parental delinquency. Could I say, perchance, that there may be such a thing as ministerial delinquency? Instead of reverting to the living, searching and cleansing Word of God, many have become involved in a

tangled web of church politics and social formulas.

While some modernistic "shepherds" bask in the supposed sunlight of a polished and theoretical theology, many of their "sheep" are being lured through "the lusts of the flesh" to believe that in worldly indulgence, such as dancing, drinking, smoking and free living, they are on the road not to ruin and eternal damnation, but to happiness. Liberty has been promised in the name of broad-mindedness, but on every hand crime and lust are engulfing young and old alike in utter devastation.

J. Edgar Hoover, of the Federal Bureau of Investigation, made this statement: "One out of every twenty-two persons in the United States has been fingerprinted in connection with some vicious act of lawlessness." He also stated: "The record of major crimes for 1945 exceeded 1,400,000, and of these 300,000 were committed by teenagers. Compared with three years


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ago, juvenile delinquency has risen twenty to one. Twenty-two per cent of the criminals taken into custody by the F.B.I. were hardened youths under twenty-one years of age."

OF THE APPALLING DEGENERATION in social and religious life, J. E. Conant, in *The Watchman Examiner*, paints this vivid picture.

"When eight more hours are spent at the movies than in Sunday school, with only one out of every twelve in America attending church, and seven of every eight children quitting church and Sunday school before they are fifteen; when fifteen million sex magazines are read every month by one-third of the people of this nation; when there are more barmaids than college girls, and three times as many criminals as college students; when one million young women are infected with social disease, one hundred thousand girls a year disappear into white slavery, one million babies a year are born out of wedlock, and more are done to death before they are born; when sixty suicides occur every day, a murder every forty minutes, and a major crime every twenty-two seconds; when two out of three adults, men and women, smoke; with women drinkers increasing with sickening rapidity, while \$750 goes for sinful pleasures and amusements to every dollar for foreign missions—we know that if the Church of Christ does not wake up and become once more the salt that has not lost its power to stay the advance of corruption, this nation will all too soon become a wreck upon the shore of spiritual bankruptcy and moral degeneracy."

In the face of these startling circumstances, the poor modernist preacher is of all men the most wretched. He has no genuine remedy. He has nothing to offer, as one cannot serve both God and mammon. Light has no fellowship with darkness. He can do but one thing, and that is to recede before the barrage of sin, and in his own spiritual infirmity apologize for gospel standards. It is no wonder that Isaiah brands unfaithful watchmen "dumb dogs that cannot bark."

May the Holy Spirit condemn those messengers of God who have garnished His exhortations to tickle the ears of their congregations, as Paul declared to Timothy: "For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts" (II Tim. 4:3).

We are admonished: "If the watchmen see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Ezek. 33:6). In that day, may we not be "weighed in the balances and found wanting?"

Soar, my comrades, out of the tepid quicksand of earthly hindrances, into the realms of a fruitful and daring ministry, proclaiming with John: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

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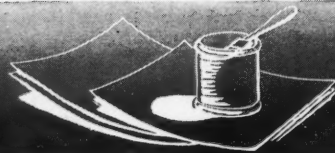
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# POTPOURRI

★ Harold L. Lundquist



## NEW YEAR OPPORTUNITIES

Waste not the precious hours in idle dreams,  
Vain disputations, and perplexing themes;  
This life's the seedtime of eternity,  
And as thy sowing shall thy reaping be.  
Be earnest, then, O man, while time is given  
To sow for righteousness, for God, and heaven.

—G. Morison

## HOW SHALL WE PREACH?

The comment came in a letter which a friend of mine let me read. The author was commenting on her own minister. The sentence was this: "He gets so vehement over words which to me make only a sentence."

She went on to comment that she cannot listen to him for watching the way he wags his head from side to side like a dog's tail all the time he is preaching. He can be partially excused for the latter sin (she might have added) because he preaches in one of those atrocious churches, which are a sin against architecture and beauty, in which the pews fan out from the pulpit and, in order to see all the congregation, he has to revolve his head like an oscillating fan. God will have to be very merciful to forgive some church architects.

The comment of this worshiper re-

minded me of the time I was preaching in another state. A former governor of Michigan, who had a summer home near by, came in and took his seat. After the service, he made himself known and thanked me for my sermon. Then by way of explanation of what followed he told me that he once was dramatic critic on the *Chicago Tribune*. Then came the bombshell: "You make the ugliest faces I ever saw while you are preaching!" That took the wind out of my sails almost as quickly as when my wife, whose criticisms are so hard to combat because she knows so much about me, tells me that she always knows when I am poorly prepared because then I am loud and beat on the pulpit! One of my professors used to comment on some of the students' sermons by saying, "You had nothing to say and you said it poorly!"  
—Presbyterian of the South.

## NO TRUE PASTOR IS A DICTATOR

The pastoral function, and by implication that of every other trusted leader of God's people, has in it no element of dictatorship. Over and over this is made clear by our Lord and His apostles. When Peter says (I Pet. 5:2), "Feed the flock of God which is among you, taking the oversight," he is plainly referring to an oversight for spiritual nurturing by spiritual means, rather than to outward standards set up for the flock. When

Peter adds, "Neither as being lords over God's heritage, but being ensamples to the flock," the Spirit of God is uttering through him a rebuke to all the self-sufficient assumption of dictators, for the Lord knows what is in man, and how many ideas can get into even a preacher that were not taught him by God's Spirit but rather by his unspiritual conformity to world currents.

As if to make it clear that the under-shepherd is not to seek a big name for himself, the apostle adds, "When the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." The implication of the whole passage is that the crown-seeking business is out and must be kept out on the part of any man God calls to minister to people, whether the poor fellow calls his self-selected crown God's success or a proof to God and man of his own merits. For a preacher to be pointing to a big church building that he got the flock to build or to the large numbers that come to his church, though it is a practice not unknown today, is to imply that he seeks to butter his bread with that which the Lord plainly tells him to let alone.

A worldly-minded church leadership will, of course, search for these fleshly-front things in a prospective pastor. It is all a worldly-minded church knows how to do. But many churches would remain Christ-centered if their ministers were themselves in their own spiritual lives "ensamples to the flock."—*Western Recorder*.

## THE PARSON'S PRAYER

I do not ask

That crowds may throng the temple,  
That standing room be priced;  
I only pray that as I voice the message  
They may see Christ!

I do not ask

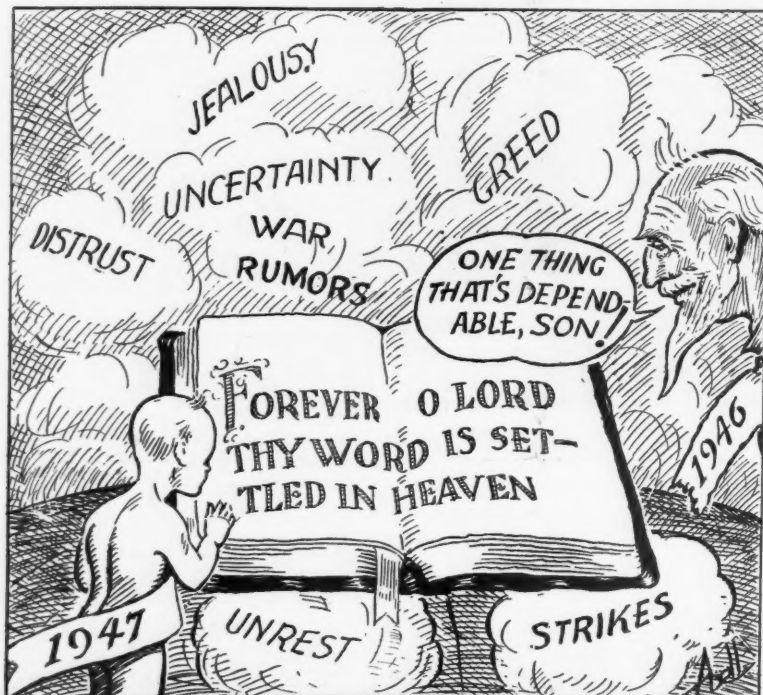
For churchly pomp or pageant,  
Or music such as wealth alone can buy.  
I only pray that as I voice the message  
He may be nigh!

I do not ask

That men may sound my praises,  
Or headlines spread my name abroad;  
I only ask that as I voice the message  
Hearts may find God.  
—Bishop Ralph S. Cushman

## THE PREACHER'S MONDAY MORNING PRAYER

Dear Lord: Today there is no music of the organ, no singing of the choir. Today I face no waiting congregation, nor speak to them the words of life. Today I find not the inspiration of association. Today there is tedious and tiresome work to be



done. Today there are those who hunger not for the words of life, but for the bread of life. There are those who are sick and need Thy help and my visitation. There are the discouraged who need lifting. There are the shut-ins longing for company and friends. O Lord, Thou must help if I do Thy work today!—*Cumberland and Presbyterian.*



## Is It a Sin to Be Dull?

[Continued from page 327]

failure because he cannot go on to bigger and better fields, according to his own schedule. A children's worker feels she can accomplish nothing in an isolated location. But it is the most magnificent task in the world! For it is not the worker who is great; it is the work. One spot in His vineyard is as important as another to God. He regards his "little people" of as much value as the world-famed evangelists and the mighty preachers. But He is not pleased to have His service underrated by His servants.

**T**HE WORLD IS A SAD and lonely place; hearts seek they know not what. If they come to the church of God for satisfaction and are turned away empty, who is to blame? If they seek instead for "something interesting" in the world, they will lose their souls. Those who are "the oracles of God" should feel the responsibility to present Christ to them in a way to command—or demand—attention.

Years ago, when I first began to give addresses to young people, and to teach Bible classes, I said to myself: "If there is inattention, it is your fault, not theirs." This brave statement was put to the test many times when I found myself confronting unsympathetic, worldly, unspiritual adults, or giggling, whispering, uninterested young folks, but I have never had occasion to change my mind. It is the speaker, not the hearer, who is at fault.

If we are guilty of being uninteresting, then, for all our sincerity and nobility of purpose, we are misrepresenting God. By our poor presentation of Christ, we are giving the impression that all things spiritual are boring—dead and dry—and we are turning away from Him those who need Him. Let us make use of every means to enliven our messages. Above all, may we look to the Holy Spirit to kindle a flame within our hearts and to set our lips on fire!

The Bible was the first book printed by Johannes Gutenberg, inventor of the printing press. Copied from a contemporary manuscript of the Vulgate, in Mainz, Germany, between 1450 and 1456, the first printed Bible was in Latin. Forty or fifty copies of it still exist, one of which is owned by the Congressional Library, Washington, D.C., and is said to be one of the three perfect copies and one of several printed on vellum. The cost of this Bible was nearly \$400,000.

January, 1947

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# Practical and Perplexing Questions

★ Nathan J. Stone



## MEN OF GOOD WILL

Mrs. S.G.R., Maple City, Mich.

**Question:** I have recently heard from various sources the translation of Luke 2:14 as "On earth, peace among men of good will," instead of the King James translation, "On earth peace, good will toward men." The thought seems to me greatly different in these translations. Is there any authority from the Greek for such a new rendering?

**Answer:** The above translations depend on which Greek text is used. The older Greek texts have it as it is in the King James Version. Newer texts based on other manuscripts which have been discovered have it as you have recently heard and read it; that is, "among men of good will." This translation can be justified, but the good will or good pleasure refers not to men, but rather to God. That is, they are the objects of the good will, or good pleasure, or approval of God.

A similar construction which could justify such a rendering is found in Colossians 1:13, where the expression "his dear Son" is literally "the Son of his love."

Understood thus, the translation of Luke 2:14 as "among men of good will" does not differ materially from the older translation. The difficulty is that this expression may not be so understood and that many might think of it as men's good will rather than God's. It is, therefore, in itself not an adequate expression of the truth and it should not be used. The American Standard Revised Version and the English Revised Version both translate, "And on earth peace among men in whom he is well pleased." Almost all of the modern speech versions similarly translate.

—P&PQ—

## PENTECOST AND THE HOLY SPIRIT

E.D.E., Sedro-Wooley, Wash.

**Question:** I should like to know when the Holy Spirit was last distributed to converts accompanied by the flame as originally given. Also, why it was discontinued.

**Answer:** In the first place, the tongues were "like as" of fire. The word tongue describes these darting manifestations which touched all assembled in the room. It was also symbolic of that miraculous power of the Holy Spirit which would enable them to speak in the many tongues or languages of the people from many lands gathered for the Feast of Pentecost in Jerusalem. Such a manifestation as this has never been repeated that we know of (Acts 10:45-46 is

not quite the same). But the Holy Spirit has never ceased so to infill all who meet the conditions of His infilling from that day to this, as to cause such to manifest that holiness and burning zeal which characterized the first disciples.

The special manifestation at that first Pentecost apparently served its purpose at a time when it was needed. It was necessary in the infancy of the Church in its surroundings. As at other times of crisis in spiritual history the miraculous power of God was displayed, so at this time; and it will be again when necessary. When the Church grew and spread and became at home in many lands, miraculous manifestations was no longer needed.

—P&PQ—

## UNEQUALLY YOKED

**Question:** What is the meaning of Deuteronomy 22:11, and why were the prohibitions made there?

**Answer:** As for the prohibition of plowing with an ox and ass yoked together, perhaps it was primarily humanitarian in its emphasis. These animals are of different gait, size and strength, etc., and it would no doubt work unnecessary hardship or even cruelty. Spiritually the ox and the ass may represent the clean and unclean yoked together as not suited to a holy land and holy people. That the ox was a clean animal (and so suited for sacrifice) and the ass unclean is clearly set forth in the Bible.

With regard to the prohibition to mingle woolen and linen in a garment, linen represents the righteousness of the saints. In Ezekiel 44:17,18, the priests were forbidden to wear woolen garments as that which causes sweat. It has been suggested that sweat represents that which comes out of a person and so, defiles (Mark 7:20). In the same connection it may be noted that the inner coverings of the Tabernacle where God dwelt were of fine linen, representing His righteousness. The outer coverings were of hair, skin and wool, suggesting no doubt the unrighteousness, the sin and impurity of that outside, that is of the people even among whom God tabernacled.

—P&PQ—

## THE SECOND DEATH

E.N.G., Washington, Pa.

**Question:** In Revelation 20:14, I read that death and hell are to be cast into the lake of fire, which is the second death. What does this mean? I always thought that hell was the lake of fire.

**Answer:** The Greek word for hell in this passage is Hades, not hell, as we understand it. It is either a temporary abode of disembodied spirits or the per-

sonification of the state of death. Death and Hades are thus represented together in Revelation 6:8, Hades as following death ready to pick up the slain. The lake of fire and the second death are identical. Some of the best manuscripts read here, "This is the second death, the lake of fire." What we call death, physical death, is not really death. It is only a figure of that terrible reality which is here called the second death or lake of fire. This is the perpetuation of that habitual choice of the wrong, of loving darkness rather than light. It is human character's own choice made permanent and abiding in eternal sin and under the wrath of God forever. This is certainly the impression given and intended in this passage. The terrible reality presented here should serve not only as a warning to unbelievers, but should stir believers to greater efforts to present the mercy of God in Christ for salvation to unbelievers.

—P&PQ—

## BLOTTED OUT IN THE BOOK OF LIFE

H.A.P., Bolivar, Mo.


**Question:** Will you discuss Revelation 3:5 with regard to the expression, "I will not blot out his name out of the book of life." This question has come up in our church.

**Answer:** The blotting of names out of a book of life is a figure of speech of ancient usage (see Exod. 32:32; Ps. 69:28; Dan. 12:1). Revelation 3:5 may suggest, as thought by some, the process of erasing out of the book of life those who have never believed, who have denied Christ on earth, having made final choice against Him. On the contrary, those who have overcome (not that they may never have fallen or failed) will in no wise be blotted out of the book of life, as the Revised Version emphatically puts it.

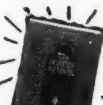
Such a view is supported by Revelation 22:19, which reads: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city." It is precisely because they were not believers that they were blotted out of the book of life or their part taken away from the tree of life. In this respect, Revelation 22:19 may be contrasted with 22:14, which speaks of those who have washed their robes that they may have right to the tree of life. Neither in Revelation 3:5, nor in 22:19, is it stated or implied that a believer could be blotted out of the book of life. Unbelievers may be blotted out. It is impossible that a believer should perish. "The Lord knoweth them that are his." And the word "know" includes His eye upon them and implies His keeping of them.

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## January 19 JESUS INTERVIEWED BY NICODEMUS

John 3:1-11, 16, 17

**Memory Selection:** *Except a man be born again, he cannot see the kingdom of God.*—John 3:3

**H**ow does one become a Christian? This was the question of Nicodemus, and it is the question in the hearts and minds of thousands in every generation. The answer is clear and definite.

The only entrance into the Christian life is by the door of the new birth. Regeneration is the act of God whereby the divine nature is imparted to the believing sinner and he becomes the child of God. He who has not entered by this way has not entered at all. He is still dead in trespasses and sins, without God and without hope (Eph. 2:1, 12).

Men are seeking to enter the household of God by almost any other way—culture, reform, character building—and are neglecting God's way. This lesson should therefore be studied and taught with earnest prayer that this foundation truth may lay hold upon the hearts of the hearers of the Word.

Let no one who is not born again attempt to teach this lesson to others, lest the blind attempt to lead the blind and both fall into the ditch (Luke 6:39).

The first requisite for a Sunday school teacher is a "know-so" experience of the redeeming grace of God in Christ.

The coming of Nicodemus to our Lord took place at the time when He was in Jerusalem for the Passover. Jesus had chosen six disciples; He had been at Cana of Galilee, where He performed His first miracle, and had made a brief visit to Capernaum, after which He came to Jerusalem for the feast. In high and holy indignation He had driven the money changers out of the temple.

The Pharisees who looked for the coming of the Messiah as a secular conqueror wondered at this new spiritual leader. It was probably as much on their behalf as His own that Nicodemus came to inquire of Jesus. In answering His questions Jesus reveals the necessity, the nature, and the method of regeneration.

### I. The New Birth—a Necessity (vv. 1-7).

Our Lord's visitor was a man of distinction and standing in the community, but Jesus was not unduly impressed by the

dignity and high station of His visitor, nor by the visitor's courteous acknowledgment of His own position as a great teacher. With decisive boldness Jesus declares that this man, a cultured and distinguished ruler of the Jews, must be born again, if he is to see the kingdom of God.

God is no respecter of persons. The doctor of divinity must be born again just as much as the illiterate fisherman. D. L. Moody once said that he was thankful it was to such a man as Nicodemus that Jesus presented the necessity of the new birth, or men would have said that only the down-and-outer needed to be saved.

Two reasons are given by our Lord for the "must" of verse 7: (1) The kingdom of God is a spiritual kingdom and cannot be entered by way of our human nature; and (2) "that which is born of the flesh is flesh" and is radically and essentially bad. To learn why that is true read Jeremiah 13:23 and Galatians 5:19-21.

Scripture on this point is almost diametrically opposed to much of the teachings in our schools and colleges. But God's Word is right; let us follow it.

### II. The New Birth—a Mystery (vv. 8-11).

God has graciously revealed to us "all things that pertain unto life and godliness, through the knowledge" of Christ (II Pet. 1:3). But it is true—and we say quite appropriately true—that He has some things hidden in His own blessed counsels. We know the experience of the new birth. We see the blessed results of regeneration. But what actually takes place is a divine mystery, not fathomable by human reason. Those who insist that all spiritual truth be put through the little norm of their intelligence will never understand it or receive its blessing (I Cor. 2:14).

The striking illustration of the life-giving and energizing wind used by our Lord is most illuminating. Wind is unseen, but the results of its movements are evident. Even so the spiritual rebirth of men is an enigma to the worldly man, but even he can see its results in godly living.

The master of Israel, the great and scholarly—yes, and devout—Nicodemus, is confused and finds it hard to believe. That does not alter the blessed surety of the matter. Man's unbelief cannot destroy God's love.

We know that regeneration is not only a possibility, but an actuality, a fact; in truth, the greatest of all facts.

### III. The New Birth—a Reality (vv. 16, 17).

Just as there was healing and life in a look at the uplifted serpent in the wilderness (Num. 21:8), so there is life for a look at the Crucified One. Faith receives God's perfect provision for sin.

Verse 16 may well be regarded as the

greatest sentence in the greatest Book in the world. It presents the whole plan of salvation—its source, its ground, its recipients, its condition, and its result.

This glorious salvation is for all men—"whosoever"—but some reject it. Notice that God does not condemn them. Their own evil works and desires condemn them (vv. 17-20). God in His grace is ready and willing to save, but men love "darkness rather than light," for their works are evil.

Our tender, loving heavenly Father has no desire to condemn anyone. The man or woman who falls under His condemnation of sin does so by choice. God's desire is that all should be saved.

Will you, unbeliever, who read these lines, respond now to His gracious invitation?

## January 26 JESUS CROSSES RACIAL BOUNDARIES

John 4:4-10, 27-30, 39-42

**Memory Selection:** *Whosoever drinketh of the water that I shall give him shall never thirst.*—John 4:14

**R**ACIAL and social prejudice divide mankind, although they are really one family by the creation of God. Speaking a thousand or more tongues and countless dialects; living in separated areas; suffering under or priding themselves in (as the case may be) a certain social order and disagreeing even about the things of God, they manage to build up formidable barriers between their various groups.

The Word of God by both precept and practical example teaches just the opposite. Our Lord in His ministry on earth set us a true example in this important matter.

The incident in our lesson took place at Jacob's well in Sychar when Jesus, leaving Jerusalem, because of increasing hindrance to His work, went up to Galilee. Unlike His Jewish brethren, who detoured around the land of the hated "half-breed" Samaritans, He "must needs go through Samaria," for there was a sin-sick soul there that needed Him.

Space will not permit a full consideration of all the beauty and the depth of spiritual truth found in this story, but let us note that we here have

### I. Barriers Broken (vv. 4-9).

Contrast the woman of Samaria with Nicodemus whose coming to Christ we studied last week. He was rich; she was poor. He was a Jew; she was of the mixed race of Samaritans. He was a man of character and high position; she was immoral and uneducated. He sought Jesus; Jesus sought her.

In doing so He cut straight across the

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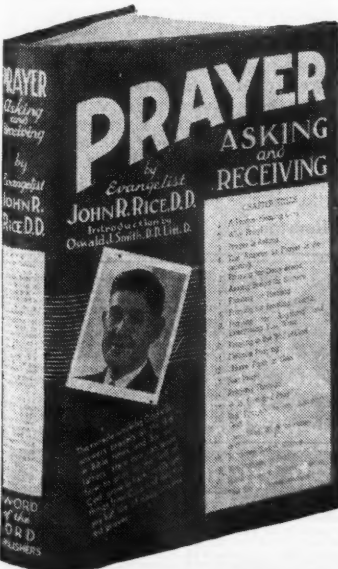
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barriers of race, tradition, social position, education, everything. He was interested in her soul's salvation and nothing could stand in His way. We would do well to follow His example.

Every Christian is by his very calling a soul-winner. We dare not delegate this responsibility to the pastor or missionary. As soul-winners we are vitally interested in our Lord's approach to this woman who was far from God, apparently hopelessly involved in sinful associations, a citizen of a hostile nation and an adherent of another religious faith.

By asking a favor of her, Christ tactfully placed Himself (as does any petitioner), for the moment, on her own plane. He was not a distant, learned religious leader deigning to cast a bit of religious philosophy to her. He was a tired, thirsty man asking for a drink of water.

But He was more! He was the gracious Son of God, declaring to her that He was ready to give to her the water of life.

## II. Problems Solved (vv. 9, 10, 27-30).

The first problem this poor woman had to face was her sin problem. Is not that true of all of us?

She first tried to avoid it by raising the race problem and the reply of Jesus told her of the water of life. Her quick desire to escape the drudgery of carrying water gave Him opportunity to face her with her sin. She could never find peace and joy until there was a frank and open facing of sin in her life.

Let us make no mistake at this point, for the moral law of God is the same now as it was on that far-off day when Jesus brought the woman of Samaria face to face with her own sin.

Possibly in an effort to evade her moral problem by theological discussion (a common practice in our day, too!), and partly because of her ignorance of true worship, she asked a question about a controversial matter relating to outward ceremony. Is it not a singular thing how men who know nothing of spiritual life delight in the propagation and defense of organizations and in the conduct of outward religious exercises?

True worship is revealed (v. 23) as being first, "in spirit." We do not cast aside all external helps to worship, but real worship goes through and beyond both place and symbol to real soul communion with God, second, "in truth."

Sham, superstition, hypocrisy have no place in true worship. We can worship in truth only when we really know the truth. Maclaren rightly said: "The God to whom men attain by any other path than His historical revelation of Himself is a dim, colorless abstraction, a peradventure, an object of fear or hope, as may be, but not of knowledge." Truly spoke Jesus: "We know what we worship" (v. 22).

The disciples were wise enough not to interfere with what Jesus was doing (personal workers take note), and it was not long before the woman saw Jesus as Christ. Observe how quickly she went to tell others. (Christians take notice!)

## III. Salvation Declared (vv. 39-42). Jesus honors this poor fallen woman by

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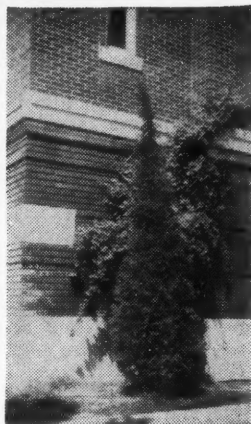
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making to her His first declaration of Himself as the Messiah (vv. 26, 27). He is the high and exalted One, but He is at the same time the friend of sinners. To Nicodemus, the learned ruler of the Jews, He spoke of the new birth. To the poor woman of Samaria He declared His Messiahship. He is no respecter of persons, and neither are those who truly follow Him.

Those whom the woman brought to Jesus saw and heard for themselves, and many of them believed. Personal testimony is a wonderful thing, but the ultimate purpose of such witness is to get men to come by faith into the presence of the Lord Jesus Himself.

A personal experience with Christ leads to real assurance without which there can be no spiritual growth or usefulness.

May many who read these words, and who have so often heard and read about Jesus, come to Him today so that they may say, "Now we believe... for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (v. 42).

February 2

**JESUS THE GIVER OF LIFE**  
 John 4:46-51; 5:2-9; 11:11-13

**Memory Selection:** *I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.*—John 11:25

THE world is looking for supermen, those who can work "miracles," and thus afford an easy solution for the problems of the home, of the nation, and of the world. Men are ready to marvel at and follow in almost abject submission those who promise riches without labor, food without toil, short cuts to comfort and satisfaction. Often they are content if they only have something over which they may exclaim "Wonderful!" whether it be useful or not.

The miracles of God, through His servants and the Lord Jesus Christ, are not mere marvels or wonders. They are not for the advancement of the cause of any man or for personal glory. They are the mighty signs of an omnipotent God wrought for the good of men, for their spiritual enlightenment and as a testimony to the one true God. Jesus is the giver of life; first and most important, of spiritual life, but also of physical life and health.

Leaving Samaria after His blessed work there, our Lord went up into Galilee where He met many simple-hearted folk who were ready to believe. Here He was able to work miracles of healing and of grace.

**I. A Sick Boy Made Well** (John 4:46-51).

A nobleman's son was sick. Ah yes, affliction and sorrow come to the home of the rich as well as the poor. Death comes to the young as well as the old. In fact, the first grave dug in this world was for a young man.

But it is also true that affliction may be, in God's hand, a means of blessing. This son's sickness sent his father to Jesus, and resulted ultimately in the salvation of the entire household (v. 53).

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There is another helpful lesson here—our Lord's Word is as good as His presence. The man asked Jesus to come, but He sent His word instead. It was accepted, believed, and completely effective.

How blessed for us who may not have the physical presence of the Lord to recall the potency of His Word. When He says it, we may believe it, and joyfully receive its full benefit!

### II. A Lame Man Made Whole (John 5:2-9).

Back in Jerusalem at the Feast of Purim, a time of joy and gift giving, our Lord found His way to the pool of Bethesda where there were misery and disease. His compassionate heart sent Him there to help and to bless.

"Impotent folk"—the words well describe not only those who lay helpless about the pool of Bethesda, but they fit us as well. Oh, yes, we are strong, capable, fearless, but only until we meet some great elemental problem. Then we see that we are indeed "a great multitude of impotent folk." The silent fog can paralyze a nation. Death, sickness—who can stay their hand?

Long familiarity with his weakness had bred in the man with the infirmity a sense of despair. Such an attitude invites defeat. It is unbecoming to a Christian. Let us not forget in the darkest hour to "keep looking up."

Jesus evidently saw in the man's despairing reply a spark of faith. He who believes, honors the name of God. We may need to cry, "I believe, help thou mine unbelief," but if we believe, God will gloriously meet even our faltering faith.

Jesus told the man to "rise and walk"—the very thing he could not do for his thirty-eight years of life. But when the Son of God speaks to us He gives the power to respond to His command.

The man arose, took up his bed, and walked. Man's faith in God and God's response to faith lead to man's action on God's command. Too many in the church today have never stood up and walked for God.

### III. A Dead Friend Made Alive (John 11:11-13).

The fact that Jesus is our Friend and our Saviour does not exempt us from human sorrow, but it does assure us of the needed grace to bear the trial and to trust Him even in life's darkest hour.

Lazarus, the friend of Jesus, was sick. The home in which Jesus had found rest and fellowship was in deep trouble. Jesus was no longer in Judea. In haste, word was sent to Him of His friend's illness. But He did not come.

Why does He delay? Such is the heart cry of thousands today who call on Him in their hour of trouble. The purposes of God are beyond our ability fully to understand. We need only to trust Him and abide His time.

Notice that His failure to respond at once to the message of Lazarus' sisters did not mean that He had deserted them (vv. 4-6). Nor did it mean that He had denied them His help (v. 7). Lazarus may have been dead before the word reached Him. He may also have delayed in order that there might be no question about

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the resurrection miracle. And He may have tarried in order that their faith might be strengthened.

Above all, do not fail to notice that He came. He always does. Jesus has never failed any child of His. The time and the manner of His answer to our prayers may not conform to our opinion of what should have been done, but let us remember that we know only in part. He knows all. Let us trust Him. In his darkest hour Job said: "Though he slay me, yet will I trust in him" (Job. 13:15).

Jesus called Lazarus forth from the sleep of death. Even so He calls sinners forth from their spiritual death into glorious eternal life! The Lifegiver, our Lord and Saviour, is here now ready to give life to everyone who will call on His name. Will you?

February 9  
**FEEDING THE FIVE THOUSAND**  
John 6:25-35, 56-58  
Memory Selection: *I am that bread of life.*—John 6:48

**B**READ! The cry of the hungry peoples of the world for bread has reminded us anew that it is the simple and elemental things of life which are of most importance. Bread, water, light—such things man cannot do without. How significant then that our Lord declared Himself to be the bread of life (John 6:35), the satisfying water (John 4:14), and the light of the world (John 8:12).

Our lesson does not deal with the feeding of the five thousand, but the story of that miracle of our Lord is the background for the discourse on the bread of life which is assigned for our study. It is one of the most delightfully simple, yet unfathomably profound, portions of Scripture.

The story of how our Lord multiplied the loaves and fishes of a small boy's lunch and fed the multitude presents Him as the Creator and Sustainer of all things. The people, having been fed, wanted to take Jesus and make Him their King (John 6:15), so He went over the Sea of Galilee to Capernaum. But He could not get away from them, for they followed Him thither. Meeting them, He gave them the instruction they so much needed as He effectively contrasted the temporal and earthly with the eternal and heavenly.

**I. The Bread of Earth and the Bread of Heaven (vv. 25-27).**

They sought Jesus not that they might receive spiritual blessings, but that their stomachs might be filled (v. 26). It was not a high motive, but an understandable one. Hunger, or the fear of hunger, threatens so many of the people of this earth that one does not find it in his heart to condemn them too severely.

Yet it was a low motive and one which caused them to entirely miss the greatest and most blessed provision of God for their every need. The bread of this earth, bearing the imprint of a human maker, would soon leave them hungry again, and eventually they would die. The bread of heaven, bearing the seal of the Father (v. 27), would fully satisfy them for all eternity.

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Note the folly of those who labor for the reward which this world can give, but who neglect their eternal welfare (v. 27). How foolish, too, is the Christian who spends his whole life and his talents in the pursuit of money and invests little or nothing of time or ability in the service of God.

## II. The Work of Men and the Work of God (vv. 28-33).

Entangled as they were in earthly things and desires, they seemed for a moment to reach out toward the things of God. Jesus had been talking about everlasting life and the bread from heaven; they wanted to know what they could do to merit and receive it.

It is quite typical of man even to this day that he thinks there must be some way that he can come through to eternal blessedness by way of his own works. We shall see how effectively Jesus dealt with that folly.

The only work that man can do to meet God's first demands and inherit eternal life is to believe on Christ (v. 29). Men want to add up works of penance, works of charity, deeds of righteousness, character development, the observance of religious traditions and ceremonies, the offering of prayers, and so on without end. Jesus sweeps aside all this with one brief word, saying in effect, "It is not a question of do; it is a matter of believe."

Works is not the answer to any spiritual need, but faith in Christ. We must trust God and believe in the One whom He has sent; then we are ready to go out and do His will!

One would think the matter would have been settled by that final word of Christ, but now they wanted to discuss the manna, for which they gave credit to Moses. They demanded of Jesus a miracle—something tangible, something in the realm of works.

His reply is significant. The daily earthly bread with which they fed their bodies was "bread from heaven." How true that is, and yet how seldom we really recognize it and thank God for it! The God who gives that bread is also ready to give the bread of life to those who will believe. How blessed!

They (yes, and we too) must now face the alternative and make choice between

## III. The Way of Death and the Way of Life (vv. 34, 35, 56-58).

One could wish that the request made in verse 34 could be taken at face value, but the fact that they later turned away and left the Lord indicates that this was again a desire for physical bread. There was probably a vague desire for eternal life, too, but not enough to make them follow through with appropriate action. How much they were like folk today who want the benefits of Christianity, but who will not take up the cross.

There is here a bold contrast between the things of this earth which as we use them perish (and, also, we perish with them), and the things of God which are of eternal value and power.

Notice how intimately the believer is related to Christ (v. 56). This is not a literal eating and drinking, but is to be interpreted in the light of the believing



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of verse 29. As food is taken into the body and by God's marvelous plan assimilated and used to build up the entire man, so we are by faith to receive the crucified Christ, His flesh and His blood, into our spiritual lives, and by faith to live and grow in Him.

Which shall it be, reader, for you? Are you willing to go on day after day on the way of death, or will you today take Christ, who is the way of life?



## Earthen Vessels

[Continued from page 332]

Were it so, they would have been called vessels of gold or of silver, rather than earthen vessels. Not beauty, nor costliness, but utility, is here in view.

An earthen vessel may or may not be expensive and ornamental, but it is certainly intended to be useful. The beauty that is without price in the eyes of God is the beauty of a spirit fragrant with the Lord Jesus, and this kind of beauty is ever engaged in serving Him.

There was once brought to the British Museum a vessel called the Portland Vase. Found by archaeologists in the ruins of a buried city, this vase was already ancient when the Christian era began. It was a thing of fragile perfection, with graceful lines and unusual decorations. It was valued at a fabulous sum, and was admired by art lovers from far and wide.

Although the Portland Vase was undoubtedly a thing of beauty, it could hardly be called utilitarian. It might have served as a container for some rare perfume, or as a holder for flowers. But God did not intend that Christians should be mere dispensers of perfumed nothings or of spiritual nosegays, even though so much modern preaching falls into these categories. God's vessels were intended to contain something infinitely more important—the water of life.

There is a sound scientific reason for keeping water in an earthen vessel. When water is stored in a vessel of porcelain, glass or metal in a warm climate, it becomes tepid. Bacteria multiply in it, and it is no longer fit to drink. But when water is kept in an earthen vessel, the porous sides of the container allow a certain amount of water to escape by evaporation, and this process cools the vessel and its contents, keeping the water sweet and clean and potable.

**E**ARTHEN VESSELS are easily broken, but sometimes a vessel must be broken to release a blessing. It was when the pitchers of Gideon's host were broken that the lights shone forth and dismayed the Midianites. When Mary broke the alabaster box full of spikenard very precious, the whole house was filled with the odor of the ointment.

When the body of our Lord Jesus Christ was broken on the cross, the healing, redeeming blood flowed forth. And often it is in the very act of losing his life in his Lord's service that the Christian glorifies God. If God be glorified

through the breaking of the vessel, then by all means let the vessel be broken!

Many Christians are pitifully afraid to be broken in the Lord's service. They will lavish their time and energy without stint on business, social pursuits, recreation, housekeeping, or bringing up a family. These activities are all necessary, of course. But the trouble is that we allow them to monopolize us so that God gets only the fag ends of our time, our energy, our money. Everything else comes first, and we are afraid that to be active in the Lord's service will be a bit more than we can stand.

We visited, a few years ago, a young minister just settled in his first pastorate. He said, "My father had a nervous breakdown because he overworked in the ministry. I'm not going to make the same mistake." He hasn't. He delivers his one twenty-minute message a week. If callers come to the parsonage when he is resting, the doorbell goes unanswered. He is a vessel that will never be broken, but neither will the light of consecration or the fragrance of devotion ever shine out of his life.

It goes without saying that we are not to abuse our bodies, or neglect to take care of them, or needlessly to overwork them. But, on the other hand, we are not to hold back in serving God either. The work is great and urgent, and the laborers are few and reluctant.

*"Go, labor on, spend and be spent,*

*Thy joy to do the Father's will;*

*It is the way the Master went;*

*Should not the servant tread it still?"*

**W**HY DO WE HAVE THIS TREASURE in earthen vessels rather than in vessels of gold or silver or ivory? Paul says it is in order that "the excellency of the power may be of God, and not of us." We are to be preoccupied with the power, not with the vessel; we must remember that the power resides in the One who made the vessel.

When God's work is to be done, only God can do it. "Not by [man's] might, nor by [man's] power, but by my spirit" (Zech. 4:6) is the divine method. God uses us, but we are only earthen vessels—humble, weak instruments. The power is exceeding great, but it is His power and His alone. That is why the lowliest vessel, without outward adornment, can be the receptacle most used of the Lord.

Eloquence, education, personality, business success—all these and many other characteristics are the adornments of the outside of the vessel. All can be used of God, and often are. But in the last analysis, God's power is not inherent in these characteristics, and we do not need to be overmuch concerned with them. If the power in which we work stems from these human qualifications rather than from God, it will accomplish human, not divine, results.

Our part, as earthen vessels, is simply to give ourselves over to God's use. The vessel that He will employ is the vessel which is clean of sin and defilement, empty of self, and fully yielded to His service. If we meet these conditions, He will sanctify us, and fill us, and use us, in accordance with His holy, perfect will.



*Announcing . . .*

## JOHN BROWN UNIVERSITY'S ONE HALF MILLION DOLLAR Building Program

**A**CTUAL CONSTRUCTION has started on the first unit of the John Brown University Memorial Group of buildings. This is the Cathedral of the Ozarks, which will serve as University chapel with radio studios and music department as an important subdivision. The second of this group of buildings is the University library, which will be an adequate, fire-proof building as required for accredited Universities. The third building is the administration building, which again is a necessity as a fire-proof building for permanent records and which will provide particularly needed office space. These three buildings will be constructed of native stone and will be known as the Memorial Group of John Brown University.

The completion of this group of buildings will make possible the acceptance of a number of additional stu-

dents at John Brown University. One building now housing the chapel, library and music department will be made available as a dormitory. *This work is being carried forward by Christian people, men and women who are interested in the ministry of Christian education.*

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January, 1947

357



# Outline and Illustration

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

★

## PEACE PRIORITIES

I planned an ultra-modern home when priorities were lifted . . .  
But a Belgian woman whispered, "I have no home at all!"

I dreamed of a country place for luxurious week-ends . . .  
But a Jewish lad kept saying, "I have no country!"

I decided on a new cupboard right now . . .  
But a child in China cried out, "I have no cup!"

I started to purchase a new kind of washing machine . . .  
But a Polish woman said softly, "I have nothing to wash."

I wanted a quick-freezing unit for storing quantities of food . . .  
But across the waters came the cry: "I have no food!"

I ordered a new car for the pleasure of my loved ones . . .  
But a war orphan murmured, "I have no loved ones."

—Mayme Garner Miller, in  
*The New Life Magazine*

★ ★ ★

## UNANSWERABLE REASONS FOR THE STUDY OF THE BIBLE

1. It is the Living Word of the Living God (Heb. 4:12).
2. It is Lifegiving (John 5:24).
3. It Leads to the Lord Jesus Christ.
4. It Leads to Liberation (John 8:36).
5. It Leads to Lasting Usefulness (Dan. 12:3).
6. It Leads to Lasting Greatness (Acts 17:11).

—Pentecostal Herald

★ ★ ★

## THE EFFECT OF LOOKING BACKWARD

*Thou shalt remember all the way which the Lord thy God led thee—Deuteronomy 8:2*

1. Recounting God's Provision
2. Recognizing God's Purpose
3. Responding to God's Program

—John L. Perham

★ ★ ★

"Daniel prayed before his God, as he did *aforetime*" (Dan. 6:10). You can't acquire a good habit in five minutes.

1947

With visions of Christ on the cross, on the throne,

We step from the past to the future unknown,

Possessing God's gift through His Son, life eternal,

We fear not the foe, though the foe be infernal.

Though weapons of vice and of hate may assail,

The kingdom of God in the end must prevail.

With love as our banner, and truth as our guide,

We boldly go forward, whatever betide.

—W. R. Moore, in *The Witness*

★ ★ ★

## A NEW YEAR'S RESOLUTION

I will, like Paul, *forget* those things which are behind and press forward; like David, *lift up* mine eyes unto the hills from whence cometh my help; like Abraham, *trust* implicitly in my God; like Enoch, *walk* in daily fellowship with my heavenly Father; like Jehoshaphat, *prepare* my heart to seek God; like Moses, *choose* rather to suffer than to enjoy the pleasures of sin for a season; like Daniel, *commune* with my God at all times; like Job, be *patient* under all circumstances; like Caleb and Joshua, *refuse* to be discouraged because of superior numbers; like Joseph, *turn* my back to all seductive advances; like Gideon, *advance* even though my friends be few; like Aaron and Hur, *uphold* the hands of my spiritual leaders; like Isaiah, *consecrate* myself to do God's work; like Andrew, *strive* to lead my brother into a closer walk with Christ; like John, *lean* upon the bosom of the Master and imbibe of His Spirit; like Stephen, *manifest* a forgiving spirit toward all who seek my hurt; like Timothy, *study* the Word of God; like the heavenly host, *proclaim* the message of peace on earth and good will toward all men; and like my Lord Himself, *overcome* all earthly allurements by refusing to succumb to their enticements.

Realizing that I cannot hope to achieve these objectives by my own strength, I will rely upon Christ, for "I can do all things through Christ which strengtheneth me."

—George Burger

★ ★ ★

## NEEDFUL THINGS

Habakkuk 3:2

1. Reverence (Heb. 12:28).
2. Revival (Ps. 85:6).
3. Revelation (I Cor. 2:9, 10).
4. Remembrance (John 14:26).

—Jim E. Stark.

## SOME NEW YEAR QUESTIONS FOR THE BELIEVER

It is customary at this time to make resolutions pertaining to things which one will, and will not, do during the new year.

We are aware that resolutions made in the energy of the flesh, and resolutions dependent on one's own strength for their fulfillment, are soon forgotten, broken or neglected.

But when the Spirit of God exercises one, and when the strength of the Lord is relied upon, definite progress in the spiritual life will be made.

Since the Lord exhorts believers to buy up the opportunities, why not ask ourselves the following questions with a view to purchasing at least some of the golden opportunities which the new year holds in store, if our Lord be not come:

1. Am I determined to read the precious Word of God more eagerly? (Job 23:12; Jer. 15:16)
2. Am I resolved to attempt to commit more Scripture verses to memory? (Ps. 119:11; Col. 3:16)
3. Am I purposing in my heart to put into practice what I learn from the Holy Scriptures? (John 13:17; James 1:22)
4. Am I going to improve, if possible, my record of attendance at services? (Matt. 18:20; Heb. 10:25)
5. Am I going to do more than usual in the important matter of spreading the gospel of Christ by using a larger number of tracts? (Ps. 126:6; Eccles. 11:6)
6. Am I going to be more faithful in the exercise of the stewardship of my time, money, talents and influence? (Luke 16:10; II Cor. 9:6-8)
7. Am I going to be a better witness for the Lord Jesus Christ? (Acts 1:8; Rev. 2:13)
8. Am I determined to be a more fruitful winner of souls for Him who saved me by His grace, and who is soon coming to take me to Himself? (Matt. 4:19; I Cor. 9:19-23)
9. Am I resolving to be more helpful to the household of faith by commending more and condemning less, by giving more and expecting less, by working more and shirking less, by remembering more and forgetting less, and by loving more and despising less? (Eph. 4:31, 32; I Pet. 1:22; I John 3:16)
10. Am I going to learn more about freedom from worry by taking everything in prayer and supplication with thanksgiving to God and making my requests known unto Him? (Phil. 4:6; I Pet. 5:7; Luke 18:1)

—Now

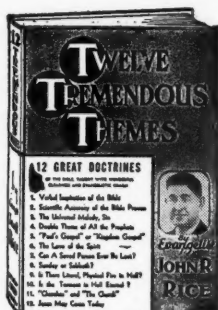
My parish is the whole world.—Count Zinzendorf.

# A Christian MUST Read!

"Give attendance to reading."—1 Timothy 4:13

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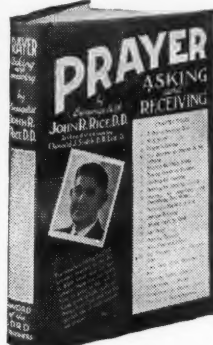
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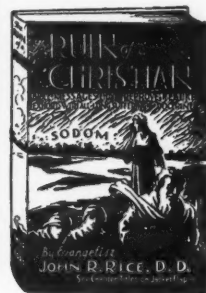
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## THE RUIN OF A CHRISTIAN

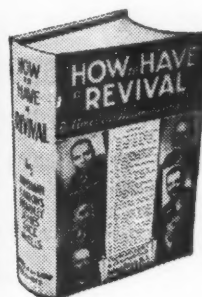
This is a book written expressly for Christians. The *Christian Herald* said of it, "Here is evangelistic preaching with all the fine passion, humor and drama of Dwight Moody." Evangelist Joe Henry Hankins has called it, "The most powerful exposures of the most common and deadly sins among professing Christians everywhere today that I have read or heard."

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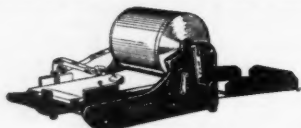


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## Miracle in Palestine

[Continued from page 329]

sweated brow of baby beneath his whitened fingers. No warm caress from that loved one anymore . . . even for all this lifetime. Why? Leprosy means separation.

Sinner, see that simile! Broken homes bear mute testimony. Climatic conditions may effect the leper and environment the sinner, but neither the nature nor the disease is changed by relocation.

Only God can cure a leper. Yes, I know they have been experimenting with the intramuscular injections of chaulmoogra oil derivatives, but they are only staying, hindering the progress of the disease. Those fingers that have dropped off, where are they? Only God can cure a leper.

## ONLY GOD CAN CURE A SINNER!

Yes, I know they are now experimenting with the intraorganizational injections of the Unitarian cain-juice of a bloodless sacrifice and social gospel uplift, but they are only painting Moody's "pump while the well still reeks with disease"! Only God can cure a sinner!

Anesthetic leprosy affects the trophic nerves. A blow torch could burn away the fingers of the hand of such a leper and he would have absolutely no pain warning. No signal to the heart, "Send more blood!" No message to the mind, "Do something now!" Just the dull, dead dropping of seared fingers to the floor.

See the simile. The seared conscience of perhaps your heart has deadened the activity of the "trophic nerves" of your life and you go unconcernedly on, while the dull thud of each hour drops severed behind you, and with it perhaps the last opportunity to be saved!

Leprosy and sin! Sin is not a popular subject when it stands naked, robbed of the wrap of advertised allurements! Its origin may still be read in Genesis 3, Ezekiel 28, and Isaiah 14, but who will read it.

Its reality lacks no Bible definition and description (Isa. 1; Rom. 1, 3). Nature adds her remarks in the minor key. Though the law discovered it (Gal. 3), experience daily follows us to prove it is real! Man must confess it. Sin exists, walks, runs, rules and ruins!

Though scholars may label it ignorance, God has never rearranged Romans 6:23. Society (?) names it indiscretion, and fears only being caught. Evolution claims it is "a trace of the brute in a man," and yet it makes men who think they should hang by their tails, hang by their necks! Eddyism loftily titles sin "an error of the mortal mind."

Says the rationalist, "Merely a defect, cull it!" The murmuring new theologian fondly mouths the words, "Somewhat of a selfishness." The carnal man remarks, "An amiable weakness, accident . . . infirmity."

But God and the Bible and the Lord Jesus Christ have never avoided that

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word sin. Rebellion, transgression, disobedience, ungodliness, impiety, iniquity, insubordination, deviation, "falling by the side of," missing the mark, indebtedness, infinite liability . . . failure and impotence to pay . . . willfully broken contact with heaven and God! Sin is not only an act, it is a condition (Rom. 5:12-14). Natural sin will demand its own penalty, but sin against God will some sure day be reckoned with (Heb. 9:27).

**Y**ES, THE SINNER, like the leper, without God is doomed. But there is one great difference between leper and sinner. A leper knows he is a leper. A sinner must be convinced! A leper never laughs at his falling fingers. A dope addict never laughs at his horrible shaking. Only the insane with delirium tremens ever laugh. The lame man never laughs at his crutches, though he may be able to smile in spite of them. The one with cancer is not hilarious about the coming shadow.

I have told many a story to a crowd of twisted little bodies in the hospital for spinal meningitis, but never has a child laughed at his own distorted condition. I have a lovely friend who gasps her welcome from asthmatic lungs. There is no cackling laughter there. I've heard the moaning of a dying missionary in a South American village, but heard no laughter from the fevered mouth of the victim.

But the fool sinner laughs his way on into judgment and certain hell! Sir, you are not a fool. Exchange the laughter for a tear and drop on your knees at the foot of Elisha's God.

How strange that these . . . with the greatest malady, the vilest disease, the most cutting pain; these with cancer of the soul, leprosy of the heart and diphtheria of the spirit; these with the aching head of sin, the trembling hands of sin, the burning eyes, the bitter tongue . . . how strange that these go wildly on into the teeth of the gale, into the careening sweep of the maelstrom! Is it possible that any thinking man could do that?

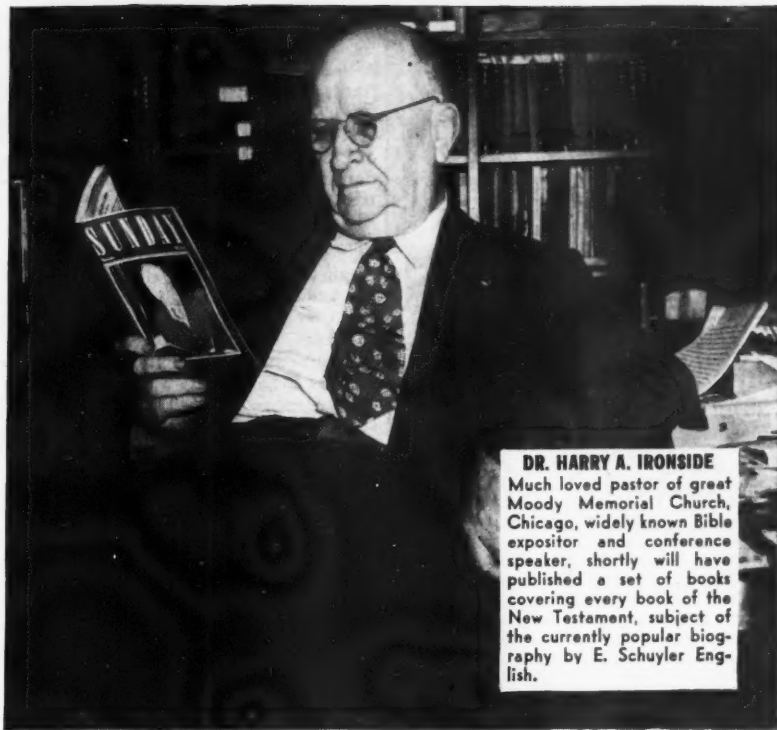
"He who falls into sin is a man. He who grieves at it is a saint. He who boasts of it is a devil!" He buys honey dear who has to lick it off of thorns. Sin, deceiving, defiling, deadening, will gladly pay the full amount of wages. No sin is small, for it is against a living God.

**C**APTAIN PLEASANT, for his name meant just that, found that God met him in the seventh dip. He went into the water with an "Amen" (so be it, Lord), and God let him come out with a "Hallelujah" ("an 'Amen' that's been to a camp meetin' and gotten happy"). Wit's end can become faith's beginning! Faith can't overdraw on God's bank account.

Only God can cure a leper . . . but God can . . . and did! His name then became truly Captain Pleasant!

The importance of the ascension of Christ in the plan of our salvation is most essential, and as an object of our reliance, it remains a joy forever.—James M. Gray

January, 1947



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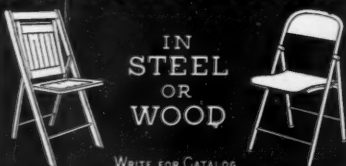
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## Christ, the Divider of Men

[Continued from page 331]

it had a throne and exercised great au-  
thority. He witnessed the wonderment of  
its propagators at the stake. The flames  
roared around the followers of the Lamb  
of Calvary. They endured the fiery flame,  
despising the shame and agony of mar-  
tyrdom.

*"They climbed the steep ascent of heaven,  
Through peril, toil and pain."*

But to them shall be given "a crown of  
life which fadeth not away." Of these it  
could be said: "Others had trial of cruel  
mockings and scourgings, yea, moreover  
of bonds and imprisonment: they were  
stoned, they were sawn asunder, were  
tempted, were slain with the sword: they  
wandered about in sheepskins and goat-  
skins; being destitute, afflicted, tor-  
mented; (of whom the world was not  
worthy:) they wandered in deserts, and  
in mountains, and in dens and caves of  
the earth" (Heb. 11:36-38).

Christ was dividing the Dark Ages and  
was calling forth a peculiar people for  
His own name. His gospel penetrated into  
the dense fog of Romanish superstition,  
and brought many a benighted soul to  
the light of the world. Some still took  
sides with Him, while others rejected Him.

LET US MAKE this message  
more practical, and bring its truth home  
to our hearts.

We are living in the closing days of  
our age, an age which is characterized by  
lawlessness and sin. And Christ is divid-  
ing this age in and through His blood-  
bought Church. The sword is still clasped  
in His bleeding palm. He is still setting  
men and women at variance with each  
other. Households are still divided  
through the gospel. Humanity is still  
taking sides for or against Him.

He is dividing the readers of this mes-  
sage. You are either for Christ, or against  
Him. Your ears are either opened or  
deafened to His voice. You either belong  
to Him, or you do not. There is no neutral  
ground in this eternal matter. You are  
an enemy or a friend.

Let me make a closing appeal. You  
have read this solemn message. I wonder  
if you are willing to take sides with  
Jesus? Are you willing to own your al-  
ligiance to Him? Are you prepared to step  
over the line to Him? Are you prepared  
to do it now?

Surely, you do not prefer to remain an  
enemy of Christ? Then let me warn you,  
with all the earnestness of my being, you  
are in a very dangerous position—one in  
which you will lose your soul. You will  
dwell forever with Christ-rejectors, with  
those who love sin and hate righteous-  
ness. Your feet are placed on the broad  
road that leads to destruction. When  
Christ gathers the wheat into His gar-  
ner, you will be consumed with the chaff  
and cast off forever by God.

O terrible day soon to dawn upon us,  
when the righteous shall shine forth in  
the glory of the Lamb of Golgotha, and  
the wicked shall be cast into hell! O  
tragic day of separation! O awful day of  
division, when the voice of God shall

penetrate the gloom of earth and hell,  
and shall say to the righteous: "Enter  
thou into the joy of thy Lord"; and to the  
wicked, "Depart from me, I never knew  
you."

This will be the great and final division  
made by the sword—the division of the  
saved from the lost; of wheat from tares,  
of light from darkness. Each shall go to  
their eternal abodes, separated eternally.

O soul without a Saviour, how hopeless  
you are! Will you not heed the Saviour's  
loving voice calling you into His arms of  
grace and mercy? Why not take sides  
with Him? Why not do it now?

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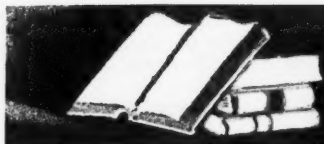
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Of the eighty-eight songs (all 1945 copyrights) time will tell how many will survive. A song may be popular today and almost forgotten a year hence. However, while these new songs last they will bring cheer, blessing and encouragement.

The workmanship on the book is excellent; the print is very clear and readable. 64 pages. 5½ x 8½ inches. Zondervan Publishing House, Grand Rapids (1945). 35 cents. G.S.S.

**Faith and Freedom**, by J. Wesley Bready, Ph.D., LL.D.

By the author of *This Freedom—Whence?* this smaller book "is essentially a digest of the central conclusions of that work. The chief thesis is that the freedom enjoyed today by the English-speaking peoples of the world is due in very large measure to John Wesley and the Evangelical Revival he was so largely instrumental, under God, in promoting."

The abolition of the slave trade and of the institution of slavery, the accomplishments of Lord Shaftesbury and Dr. Barnardo—on behalf of industrial workers and of destitute children, respectively—are all traced to John Wesley and the Evangelical Revival.

At the conclusion, the challenge of Communism is frankly faced, and this question is asked, "Will Wesley defeat Karl Marx?" 149 pages. 5¼ x 7¼ inches. American Tract Society, New York (1946). \$1.50. J.A.S.

**Israel's Darkest Hour**, by H. W. Goulden.

A prophetic message about Israel intended to bring light and understanding to Christian people concerning God's purpose for His ancient people and the reason for their position and distress in the world, not only now but in a time yet to be. The author brings a knowledge of the Scriptures, and warmth and sympathy for Israel in presenting Christ as their Saviour.

19 pages. 4¾ x 7¼ inches. Author, 209a Padgate Lane, Padgate, Warrington, Lanc., Eng. (1943). 25 cents. N.J.S.

**Light from the Ancient Past**, by Jack Finegan.

The purpose of this monumental volume in the words of the author is "to give a connected account of the archaeological background of the Hebrew-Christian religion." By the term Hebrew-Christian is of course meant both the Hebrew and the Christian religions as separate religions, the hyphen indicating their common origin and connection.

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Interesting light is shed on things obscure and perplexing in the Bible and early Church history, although one would not agree with all the author's conclusions in the treatment of the Scriptures and chronologies.

A vast amount of research and great erudition have gone into the preparation of this latest volume on archaeology. Yet, though so learned, it makes fascinating reading readily understood by the layman. An extensive index of subjects and of texts makes its contents readily available on particular subjects.

500 pages. 6½ x 9½ inches. Princeton University Press, Princeton, N. J. (1946). \$5.00. N.J.S.

**Burma Surgeon Returns**, by Gordon S. Seagrave, M.D.

To the multitude who have read Dr. Seagrave's earlier book, *Burma Surgeon*, neither the author nor the subject matter needs any introduction. For those who have not, Dr. Seagrave is a medical missionary of the American Baptist Mission in North Burma. When World War II engulfed Burma, Dr. Seagrave and his remarkable corps of native nurses rendered invaluable aid to the allied troops, and finally took part in the great retreat into Northeast India under General Stilwell.

In the present volume, Dr. Seagrave and his faithful nurses are again seen on the march. But now they are going back into Burma with the allied reinvansion of that land. Step by step the tale takes us across North Burma until Namkham and its hospital are once again reached and freed of the enemy. But not without a struggle, and in that battle allied air power wrought extensive destruction of the hospital property.

One cannot help admiring Dr. Seagrave and his helpers for their outstanding devotion to their task. There is inspiration in some of the incidents recorded, and the book as a whole is absorbingly interesting, though perhaps not up to the level of its predecessor. It deserves a high place in the literature of the war which has so recently ended.

This is not a missionary book; in fact, the missionary element is considerably less than in Dr. Seagrave's previous works. However, it is not surprising that many Baptists have been wondering about the man as a missionary. His really unnecessary use of swear words in *Burma Surgeon* brought some protests which he answers in this volume with a defense of swearing as "a very excellent safety valve" and at times "a prayer." When he said to the Kachin Christians, "You must realize that your differences of race and faith are of little importance and that only one thing matters: that you are all citizens of Burma . . ." he may not have meant exactly that; but he certainly opens himself to criticism by sincere Christians who cannot be shrugged off as "stupid" and pharisaical.

268 pages. 6 x 9 inches. W. W. Norton and Co., New York. \$3.00. H.R.C.

**Light in the Jungle**, by Laura and Gordon H. Smith.

Many a Christian audience has been held spellbound as Mr. and Mrs. Smith have demonstrated on the platform the methods used in teaching the gospel to primitive tribespeople of French Indo-China. More than entertainment, this dialogue gives an unusual insight into native life and ways of thinking, and reveals the difficulties faced by missionaries to a primitive people.

In this little book the dialogue is reduced to print, and opportunely so, since the authors are expecting to soon return to their field. The story as given is fictitious, but all the elements that enter into it are

taken from actual conversations and experience. So it can be used to some extent as source material for the anthropology of the region, as well as an interesting picture of jungle evangelism.

41 pages. 5 x 8 inches. Moody Press, Chicago. 50 cents. H.R.C.

**Tibetan Voices**, by Robert B. Ekvall.

The author of these fourteen sketches in free verse has accomplished a most difficult task. The individual sketches show keen discernment and analysis of the character of the Tibetans of whom he treats. Taken together they could be called a picture of the Tibetan soul and its unsatisfied longing for a peace such as only Christ can bring. They reveal conditions of Tibetan life and the slow progress of the influence of the missionary's ministry. And this is all done in good, clear English verse, which seems somehow to convey not only the thought but the feeling intended.

More than a score of years as a missionary in the China-Tibet borderlands, plus considerable experience in writing, has qualified the author to give us a book combining scholarship and art and a true Christian missionary spirit.

64 pages. 5 x 8 inches. Harper and Brothers, New York. \$1.50. H.R.C.

**Roses for Mexico**, by Ethel Cook Eliot.

For those who believe the legend of the Virgin of Guadalupe, this romantic tale of the Indian Juan Diego and his visions of Mexico's patron saint will have a great deal of charm. The author is a gifted writer and has imparted to her story an atmosphere of sweetness and delicacy and of devout mysticism. As a devotional tale for children and older people of the Roman Catholic faith, it will doubtless have a wide circulation, particularly since the great pilgrimage to the Guadalupe shrine which so recently took place.

Protestants, however, and others more realistically minded, will call to mind the extremely questionable origin of the whole story and will look at the book as a fairy tale. It is decidedly romantic, and peculiarly Roman Catholic doctrines, especially in regard to the Virgin Mary, are prominently set forth, sometimes a bit unnaturally.

119 pages. 5½ x 8¼ inches. The Macmillan Company, New York. \$1.75. H.R.C.

**Fruit from the Tree of Life**, by Frances Brook.

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31 pages. 4 x 6½ inches. Author, 2196 Argyle Ave., Hollyburn, B.C., Can. 25 cents. H.I.N.

**Methods of Witnessing to Roman Catholics**, by James L. Carder.

The author, a missionary to Latin countries, has written in a manner that is both intelligent and practical. He also makes frequent references to conditions in Latin countries and tells how to deal with them.

This book is recommended to those who are especially interested in reaching Roman Catholics for Christ.

45 pages. 3¾ x 5¼ inches. The Fundamental Press, Chicago. 25 cents. J.F.H.

**Is This the Church of Jesus Christ?** by F. E. Schumann.

This booklet deals with the teaching of Mormonism, or the Church of Jesus Christ of Latter-Day Saints. The writer discusses some of its false theories and practices, and present Scripture passages in refutation.

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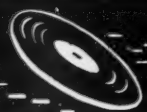
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25 pages. 3½ x 5¼ inches. Concordia Publishing House, St. Louis. 10 cents. J.F.H.

**Possessing: Four Simple Sweet P's for Christian Living**, by Norman B. Harrison, D.D.

This booklet, like others by the same author, is full of precious, spiritual truth. It concerns chiefly the Christian's glorious possessions in Christ and his marvelous partnership with God. It will inspire the reader to press on to the full realization of his riches and wonderful privileges.

48 pages. 5 x 7½ inches. The Harrison Service, Minneapolis. 25 cents. H.A.D.

**Chariots on the Mountains**, by Myra Brooks Welch.

This little book of poems was written as a companion to the author's earlier book titled *The Touch of the Master's Hand*. It is a book well worth reading and will enrich the life of the reader. "Its songs of home and love, sunshine and stars, laughter and tears, faith and hope" bring cheer, joy, and inspiration. The book contains ninety-four poems and ten appropriate drawings.

111 pages. 5½ x 7¼ inches. Brethren Publishing House, Elgin, Ill. \$1.00. H.A.D.

**The Trees of Elim**, by F. H. Johnson

This booklet contains thirteen poems, which have some merit and contain helpful, inspiring thoughts.

15 pages. 4½ x 6 inches. Author, 132 Willow St., Athens, Pa. 25 cents. H.A.D.

**Fairest Flower**, by F. J. Huegel.

The fairest flower that blooms in the wilderness of this world is the saint of God. According to Scripture, every believer who has been borne again by accepting Christ as his Saviour is a saint. This is not apparent in everyone, just as we do not see that the acorn is really an undeveloped oak tree; and for that reason the term saint has fallen into disrepute. Yet the humblest believer has within him "the life of the ages—that wondrous life which Christ came to reveal—that life which is for the healing of the nations." This life within can be developed until the true saint is "stripped of pride and has committed to death the fleshly nature with its satanic principle of selfishness." If there were no saints, civilization would soon fall to pieces. This book should inspire the Christian to strive to attain to the highest degree of sainthood.

85 pages. 5½ x 8 inches. Zondervan Publishing House, Grand Rapids. \$1.25. H.A.D.

**Tomorrow**, by Carolyn V. Winslow.

Although not giving a continuous story, the author, who was a missionary during the war, presents conditions in China during that period by relating many experiences of missionaries and natives. The book shows the courage and loyalty of the Chinese Christians, and reveals how the war has won for the missionary the friendship of the Chinese people. Instead of being considered a "foreign devil," he is looked upon as China's friend. The gospel has made more progress in China during the eight years of war than in one hundred years preceding. The book is thrilling, inspiring, and challenging—a fine book to give to young people to arouse an interest in missions and perhaps to lead to personal consecration for foreign mission work.

123 pages. 6¼ x 9½ inches. Young People's Missionary Society, Winona Lake, Ind. Cloth, \$1.75; paper, \$1.25. H.A.D.

**Evangelism in Sermon and Song**, by E. O. Sellers.

Widely known as a composer and teacher, the author has had a long and varied career in Christian work. He taught music in Moody Bible Institute during twelve of the earlier years of the Institute, and also was associated with some of the world's greatest evangelists as gospel singer. Thus, he came into personal contact with many of the men about whom he writes.

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In part one of this little book he has given us brief, compact chapters about D. L. Moody, R. A. Torrey, J. Willbur Chapman, Major Whittle, Fred B. Smith and W. A. Sunday.

In part two he writes of Ira B. Sankey, Charles Alexander, D. B. Towner, Charles H. Gabriel and George B. Stebbins.

There is nothing academic or theoretical about the book. It is a unique and charming record of personal experience, and should be interesting and helpful to pastors and of value to anyone concerned about ways to win the lost.

The chapter on "The Qualifications of an Evangelist" is especially recommended to evangelists.

96 pages. 5½ x 8 inches. Moody Press, Chicago (1946). \$1.25. A.H.

**Thinking About Religion**, by Max Schoen.

Those who believe in the supernatural origin of the Bible and of Christianity will not like this book. Every tenet of Christianity is foreign to Judaism and to Jesus Himself, according to this writer. In the place of Jesus the teacher, who disappeared completely, "there arose a mythical figure of Jesus the Christ, around whom there grew up a tremendous institution, the Christian Church." The Gospel accounts of the life and work of Christ are "most unreliable, for the Gospel authors were not concerned with history, but with propaganda." This book is not recommended.

156 pages. 5½ x 8 inches. Philosophical Library, New York (1946). \$2.00. W.F.

**Power Through the Holy Spirit**, by Hyman Appelmann.

Here are three sermons on the Holy Spirit by the well-known Jewish evangelist. Their approach is typically his own, and one's soul is stirred as he reads them.

43 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids (1946). 35 cents. W.F.

**Radio, the New Missionary**, by Clarence W. Jones.

This is the story of the origin, growth, and blessing of the missionary radio station in Quito, Ecuador. With it comes the challenge to multiply such projects as HCJB a thousand times ten thousand. This is a dynamic book, and those who have heard about the great work of the author and his associates will want to learn more about missionary broadcasting. Those interested in missions who have never become acquainted with the work must read this book. This is a thrilling story of what God has done and is doing in this generation.

147 pages. 5½ x 7¾ inches. Moody Press, Chicago (1946). \$1.25. W.F.

**Picture Stories from the Old Testament; Picture Stories from the Life of Christ**, by Marion Madison.

These two books, with new paintings by Warner Kreuter, are beautifully done from start to finish. Faithful to the Word, they are prepared to make plain and interesting to children many of the Bible stories. They must be seen to be appreciated.

30 pages. 7¼ x 10¼ inches. Wilcox and Follett Company, Chicago. (1946) \$1.00. W.F.

**A Child's Praise**, by Beth Merizon.

Little children will love this book of rhymed praises and prayers to God. Large, full-page photographs show children in everyday situations that are common to childhood everywhere. Children will be helped and blessed by it.

65 pages. 7 x 9¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. (1946) \$2.00. W.F.

**Crossword Puzzles on the Life of Christ**, by Opal Rose Meyers.

Children love crossword puzzles, and they might as well learn Bible truth while they are working them. Here is a beautiful piece of work. These puzzles cover outstanding

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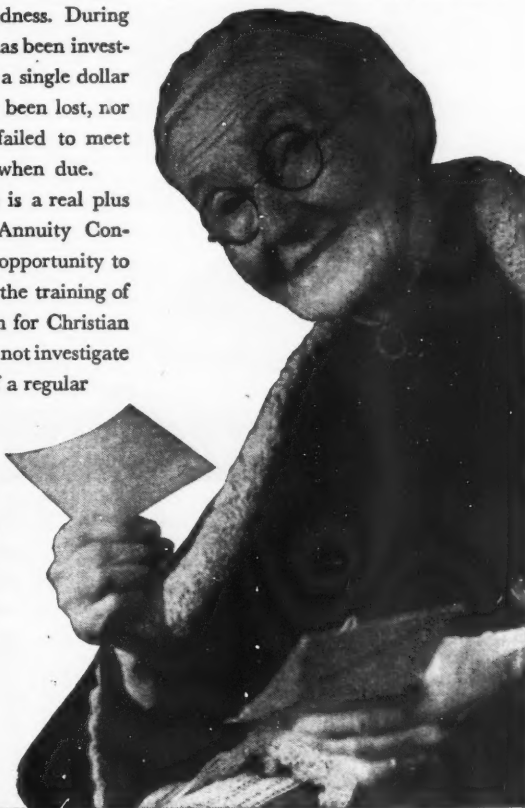
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events in the life of Christ. Above each puzzle is found the Scripture to be read in order to solve the puzzle on that page. Incidentally, there is a key to the puzzle in the back of the book.

31 pages. 8 x 10 1/2 inches. Van Kampen Press, Chicago. (1946) 35 cents.

**The Society Kit, Vol. 4**, edited by Margaret Gibson Hummel.

Leaders of young people's societies everywhere may profit greatly from this book of suggestions, program materials, party plans and the like. Although the book cannot be given blanket approval, the format and make-up of the book are good. It is an attractive piece of work.

289 pages. 8 x 10 1/4 inches. The Westminster Press, Philadelphia. (1946) \$2.50.

**Junior-Hi Kit No. 3**, edited by Margaret Gibson Hummel.

Here is a complete year's program for intermediate societies and clubs, together with a sponsor's manual for adult advisers of intermediate societies and clubs within the junior-hi fellowship of the church. While everything in this "kit" cannot be recommended (I would revise the bibliography for instance), it is packed full of ideas which should keep the junior-hi worker on his toes.

80 pages in the manual. 6 1/4 x 8 1/2 inches. 144 pages in topics materials. 8 x 10 1/2 inches. The Westminster Press, Philadelphia. (1946) \$2.00.

**A Young Man's View of the Ministry**, by S. M. Shoemaker.

First published in 1923, this new edition of this helpful volume may prove helpful to many young men who are thinking about entering the ministry. Though the subject is a difficult one, the author has given it sympathetic and reverent treatment.

73 pages. 5 1/2 x 8 1/4 inches. Association Press, New York. (1946) 50 cents.

**Look at the Ministry**, by John Oliver Nelson.

Here is a picture book presenting the challenge of the ministry in a broad sense to young men. A book with all of the "zip" that this book has might well have omitted certain names and elements in the pictures and thereby widened its sale and usefulness. As it stands, there will be many who will not like it.

65 pages. 5 1/2 x 8 1/2 inches. Association Press, New York. 50 cents.

**We Have This Ministry**, edited by John Oliver Nelson.

More than ten different types of Christian ministry are considered in this book. Different writers take up the work of the rural pastor, the missionary abroad, the director of religious education, the military and institutional chaplain, the interdenominational worker, the city pastor and other phases of the ministry, in a reverent, helpful way. For the young man or woman wondering whether or not he might fit into some phase of Christian work as a full-time worker this book might be exceedingly helpful.

93 pages. 5 1/2 x 9 inches. Association Press, New York. Cloth, \$1.50; paper, 35 cents.

**Wooded and Won**, by David Kirk.

Here is a delightful devotional book on Isaac and Rebekah in the *Treasury of Truth* series.

31 pages. 5 x 7 1/4 inches. Loizeaux Brothers, New York. 25 cents.

**The Berean System for Marking Literature Applied to Emergency Bible Study**, by Samuel B. Harris, D.D.S., M.D.

The value and method of marking the Bible in seven colors with the use of symbols are set forth in this booklet.

30 pages. 2 1/2 x 6 inches. Christian Cooperative Union, 848 Tenth Ave., S. St. Petersburg, Fla. 30 cents.

Above each page is a puzzle to be read on that page to the puzzle.

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### Through Bowen Museum with Bible in Hand, by Barbara M. Bowen.

The purpose of the book is to make the Bible live. The author has collected a wealth of material from Palestine on drinking vessels and musical instruments, tent life, agriculture, tombs, charms, alabaster, weights, people, home life, customs, products, cities of antiquity, and many other subjects. She has incorporated much of her materials in this book. The volume would be more useful if it had an index. 184 pages, 5½ x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$2.00. W.F.

### Baptist Distinctives, by W. R. White.

This is a study course book which develops those distinctives that are peculiar to Baptists, particularly Southern Baptists. The author is pastor of the First Baptist Church, Austin, Tex. 122 pages, 5 x 7½ inches. The Sunday School Board of the Southern Baptist Convention, Nashville. 60 cents. W.F.

### A Primer on Preaching, by Alfred P. Gibbs.

How many people there are who would like to read a book they could understand on the preparation and delivery of sermons. This book is, as its title indicates, definitely a primer on preaching. It contains helpful information to all who are interested in presenting the gospel message more effectively. 207 pages, 5 x 7½ inches. Walterick Printing Company, Fort Dodge, Iowa. Cloth, \$1.25; paper, 60 cents. W.F.

### Sketches from Palestine, by George S. Schuler.

At last Mr. Schuler has written a set of religious tone poems for the piano. The individual numbers are *Sundown on Sea of Galilee*, *The Alabaster Box*, *The Road to Emmaus*, *The Brook Cedron*, and *The Sycamore Tree*.

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Piano teachers will do well to assign some of these numbers to their students for the purpose of teaching style, expression, and interpretation. While these numbers have only recently come off the press, they have already created a demand for themselves.

Sheet music. 40 cents each. Moody Press, Chicago. E.F.

### Our Home, J. M. Weidenschilling.

Young people will welcome this excellent little manual concerning the duties and responsibilities of home life. It presents practical solutions to some of the problems of the Christian home in this postwar world. The inclusion of stimulating discussion questions makes the booklet profitable for class study under a competent pastor or teacher. The book has, of course, a Lutheran emphasis. 112 pages, 5 x 7½ inches. Concordia Publishing House, St. Louis. 35 cents. H.I.N.

### The Revival We Need, by Oswald J. Smith, D.D.

Speaking out of his far-reaching experiences as a revivalist, Dr. Smith, in his characteristic way, deals with the numerous contributing factors which usually give birth to a revival and also the many hindrances. He enumerates twenty-three definite obstacles to a revival which are found in the lives of many church members. The obstacles, says Dr. Smith, "clog the channels of God's blessing."

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A new edition of 5,000 has recently been printed. In her foreword Mrs. Billy Sunday says, "I pray and trust that this book, GOD'S IDEAL WOMAN, will be read and that the light will break in on the lives and hearts of tens of thousands, who will find our Lord as their Saviour." 60 cts.

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material. Indeed, every church member would be greatly benefited by reading the book.

120 pages. 4¾ x 7¼ inches. The People's Press, Toronto. \$1.00. G.S.S.

**The Enduement of Power**, by Oswald J. Smith, D.D.

All of the books from the prolific pen of Dr. Smith, the Canadian preacher, are among the current best sellers. This book is not new; it is now in its fourth edition.

There are many varied, fantastic and unscriptural interpretations of what is meant by "being filled with the Spirit." The author leaves no doubt in one's mind as to what he means, for he clearly states his position thus: "Let me say that it is not a question of our getting more of the Holy Spirit, but rather of the Holy Spirit getting more of us."

This is a book of personal experiences. The lurking danger is that the readers may strive for similar experiences and in the same way.

113 pages. 4¾ x 7¼ inches. The People's Press, Toronto. \$1.00. G.S.S.

**Tuckers at Gateshead**, by Virginia Baker.

Teen-agers easily adopt the individual members of fictional serial characters into the circle of their friends. They rejoice when reading of the successes of their book heroes; indeed, they even become sad when harm befalls such heroes.

This publication is one of a new series, portraying the intimate and interesting home life of Dr. and Mrs. Tucker and their children, Steven and Susan.

The author has very cleverly added an important spiritual touch in Chapter 14 without giving offense, yet sufficiently direct to cover adequately the Scripture teaching at hand.

Sunday school teachers will find this book a splendid gift for members of their classes.

128 pages. 5¼ x 7½ inches. Moody Press, Chicago. (1946). \$1.00. G.S.S.

**Favorite Bible Verses**, compiled by Henry H. Halley.

The author of the valuable *Pocket Bible Handbook* has made a selection of verses from each book in the Bible. Familiarity with these passages should help us to keep in mind the great ideas and themes of the Bible books as a whole, he believes. It should be helpful as a pocket companion to Bible lovers.

144 pages. 3¾ x 5½ inches. Author, 10 West Elm St., Chicago. (1946) Paper, 30 cents. W.F.

**Great Is Thy Faithfulness**, by Kathryn Rader Hawthorne.

The author, a sister of the well-known preacher Paul Rader, gives an interesting glimpse into the family's history and home-life as a background to her thrilling story of missionary service in Sumatra. A mature woman, already well established in life, she was called of the Lord to do pioneer work, being the only missionary in central Sumatra. Three and one-half years of Japanese internment almost took her life, but she is now recovered and awaiting permission to return to the field. This is a good missionary book with up-to-date experiences which will stimulate faith and courage.

185 pages. 5 x 7½ inches. Light and Hope Publications, Berne, Ind. (1946). \$2.00. H.L.L.

**Forgotten Women—in Convents**, by Helen Conroy.

A former nun, who withdrew after serving in the Roman Catholic Church for many years, discusses the manner in which girls are recruited for the convents, how they are financed, what vows are made and duties required, the difficulty of leaving the convent, etc. Her own experience is supported by quotations from church writers covering each detail. The facts will astonish many readers, and should certainly be known to all those who would permit or

## Moody Monthly and Servicemen

Now more than ever, men and women of the armed forces (our boys and girls) need the ministry of MOODY MONTHLY. They appreciate it, their letters make that clear. Chaplains assure us of great blessing, and ask for more copies. One overseas chaplain writes:

Nov. 21, 1946

Dear Friends:

Some weeks ago I sent a request for MOODY MONTHLYS. I am anxious to have the December issue especially for my interested men, four of whom expect to attend Bible school when they return to the States. I can use at least fifty copies monthly and a few more would be gratefully received.

Chaplain V.S., APO, New York

We can do it only as their friends supply the necessary funds. Hundreds of these subscriptions are up for renewal. You can help, even as you did last year. You gave generously then, do it again, and do it now. Address MOODY MONTHLY, 153 Institute Place, Chicago 10, Ill.

encourage anyone to enter such an institution.

127 pages. 5½ x 8½ inches. Agora Publishing House, New York. (Reprint 1946). \$1.25. H.L.L.

**From Sinai to Calvary**, by Lehmann Strauss.

This volume is composed of messages delivered by the author as pastor of Calvary Baptist Church, Bristol, Pa., in the spring of 1944. It recognizes the dispensational divisions of the Bible and shows the place and meaning of the Ten Commandments.

Mr. Strauss shows how the Decalogue was applicable in a literal way to the dispensation of law, which terminated at the death of Christ. Then he makes clear that the principles of the various commandments apply to our day of grace. However, the fourth commandment of Sabbath-keeping is not carried over.

His applications are forceful and convincing. His illustrations show a breadth of knowledge and a good stock of wisdom. Wisely and well, he lists John 13:34 as "the eleventh commandment." The bibliography and the index round out a splendid book.

182 pages. 4¾ x 7¼ inches. Loizeaux Brothers, New York. (1946). Paper, \$1.00. J.H.C.

**Towards Christian Democracy**, by Sir Stafford Cripps.

The author, president of Great Britain's Board of Trade and one of the outstanding liberal statesmen of our time, gives in this volume what he considers the only straight path left to an atom-endangered world. His method of reasoning is to the effect that since men and women can unite and combine their forces in a common ideal in order to fight against evil reactionary forces, that they may well bring this spirit into peacetime life. His contention is that the Christians of the world should unite with the same common object to make real the ideal of Christian democracy.

Eleven chapters are contained in the book setting forth the task of the Church, as well as the Christian's individual responsibility. His position is that the Church should lead in the matter of making a Christian democracy. He sets forth Christianity in its relation to industry, and examines the forces which positively exert an influence upon nations.

The author's style is clear and vigorous,

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but his thesis is wrong. He declares that the Church has as its responsibility the bringing in of the kingdom of Christ, whereas the Bible makes it clear that the Church has as its responsibility the preaching of the gospel in all the world. The Holy Spirit through the Church is calling out a people which shall constitute the body of Christ.

The fundamental weakness of the author's position is that man is capable of transforming himself by the energy of his own will. The Bible makes it clear that man is dead in trespasses and sins, and that until he is born again he cannot even see the kingdom, much less enter into it. What he sets forth is utterly impossible for man to do. Instead of creating a Christian democracy, man needs to be born from above in order that he might properly conceive of the right goal and unite in its accomplishment. The ideal is not democracy, but the establishment of the kingdom of Jesus Christ, and that kingdom can only come when the King comes back to earth and occupies the throne of His father David.

101 pages. 5 1/2 x 8 1/2 inches. Philosophical Library, New York. (1946). \$2.00 P.B.F.

Sermons from the Scriptures, by D. B. Eastep.

This contains four sermons on "The New Birth," "The Blood of Christ," "Sin in the Camp," and "The Security of the Believer," which the author, who is a pastor of a church in Covington, Ky., has delivered in Bible conferences and evangelistic campaigns. They are true to the Book and may be read with profit.

62 pages. 5 1/4 x 7 1/2 inches. Kentucky Bible Depot, Covington, Ky. (1936) 25 cents. W.F.

Nothing Plus God . . . and Susie (1945).

It was God . . . and Susie. (1945).

Coals of Fire . . . and Susie. (1945).

The Hand of God . . . and Susie. (1946).

The Kidnapers . . . and Susie, by J. C. Brumfield. (1946).

The stories presented in these little booklets were first dramatized with sound-effect background over the network of the Radio Kids Bible Club, the radio voice of the International Child Evangelism Fellowship. They emphasize the gospel and make interesting reading. The children are made to say things beyond their years, which keeps the stories from being really true to life.

About 40 pages to each volume. 4 1/4 x 6 3/4 inches. International Child Evangelism Fellowship, Santa Monica, Calif. 30 cents. W.F.

Margie, by Kenneth Irving Brown.

This is a true "story of a friendship, as told in part through Margie's letters." Beautifully written, the book captures the reader's interest at the start, and holds it throughout. Many practical suggestions concerning problems in young lives, as well as much sound counsel, are given.

However, the reader should employ great discernment lest he be misled by some subtle implications. For example, as one reads certain statements concerning international relations, he suspects that the author is a propagandist, and his suspicion is strengthened by references to pacifism, capitalism, and "conscientious objectors." Whenever the gospel, or the church, or eternal values are mentioned in the text, there is a vagueness which cannot possibly prove helpful to the scripturally uninstructed reader. Much is said about "God," but one wonders as to the author's conception of God. There is a distasteful use of slang, and a strange admixture of "religion" and worldliness. The romantic note is beautifully tender, but much is to be desired in the way of constructive spiritual values. The book might prove to be dangerous to certain readers.

255 pages. 5 1/4 x 8 inches. Association Press, New York. (1946). \$2.50. W.P.L.

Author of Liberty, by Carl McIntire.

The author shows that the source of liberty is in the Word of God. His thesis

January, 1947

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is that America was founded by godly men and its Constitution based upon the Word of God. He calls attention to the fact that the Church is being led to embrace ideas which will lead to her destruction. He shows the inseparable relation between Christianity and freedom.

After the introduction, the book contains three parts. In part one, the author shows that God the Father, God the Son, and God the Holy Spirit constitute the source and the energy by which liberty is to be realized. Only by coming into an experiential relation with the triune God is liberty possible. In part two, he deals with God's creation showing that God's world, God's man, God's law, and God's state must be recognized in order that there may be true liberty. In part three, he sets forth God's enemies, chief of which are the devil, the natural man and the Beast. In view of these enemies, it behooves man to acquaint himself with God's plan in His revelation, and to overcome these enemies in order that freedom might be a reality. The only hope of America and the world is in being reconciled to God through Jesus Christ, the Mediator between man and God.

It is a pleasure to commend this book to the Christian public, although this does not endorse every interpretation of the Scripture.

233 pages. 5 x 7 1/4 inches. Christian Beacon Press, Collingswood, N.J. (1946). \$2.25. P.B.F.

**Sixty Wonderful Years**, by P. W. Philpott, D.D.

This booklet contains a message which Dr. Philpott recently gave in Los Angeles at a meeting of friends on the occasion of his retirement from active service at the end of sixty years. It is a brief testimony of the grace of God in making possible a long and fruitful ministry. Dr. Philpott's many friends will welcome this booklet; it will bring blessing to all who read it.

16 pages. 5 1/2 x 7 1/2 inches. Bible House of Los Angeles, Los Angeles. (1946). 20 cents. P.B.F.

**What Is Faith?** by J. Gresham Machen.

This book contains the material of a course of lectures delivered by the author in 1925. Dr. Machen was at that time assistant professor of New Testament Literature and Exegesis at Princeton Theological Seminary, and later professor of New Testament at Westminster.

In the introduction, he scores the prevailing theory and practice in a great many institutions of learning of permitting and encouraging the self-expression of the students rather than the acquisition of facts. This, he points out, has extended to Bible classes, with the result that a large proportion of Americans, even of our church-going population, are ignorant of the facts of Bible history.

In the body of the book, Dr. Machen takes up various aspects of faith, such as "Faith in God," "Faith in Christ," "Faith and the Gospel," and "Faith and Works." His basic thesis may perhaps be stated thus: Faith is, and must be, based upon known facts. It is impossible, for example, to have faith in God without knowing certain facts about God.

Many of the errors of Modernism are exposed and vigorously refuted. 251 pages. 5 1/4 x 7 3/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. (1946) \$2.50. J.A.S.

**Life at Its Best**, by Roy L. Laurin.

This volume, one of the author's Life Series, is based on the teaching of the First Epistle of John. The work is devotional in character and exegetical in method.

The entire epistle of I John is divided into twelve chapter headings, and each chapter is subdivided into logical heads, which give the heart of the Scripture being treated. The illustrative material, Scripture quotations and poems support the writer's interpretation. No one can read this book without being stimulated to loftier living.

184 pages. 5 1/2 x 8 inches. Van Kampen Press, Chicago (1946). \$2.00. J.H.C.

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**Pots of Gold**, by Edith Marie Beyerle

This book is a sequel to *Rainbows*, but it will be enjoyed by all who read it, as interest in its contents does not depend on familiarity with the previous volume.

Ethel Seagrade is a missionary who was eager to work in Tibet, but who, finding that door closed, has been doing successful missionary work in Northwest China. The story of the enforced flight of Ethel and her missionary associate to escape an attack by robbers shows how God cares for His own. The plague, serious illness causing delay in the carrying out of plans, and a letter found after having been lost for almost three years, all help to hold the reader's attention as he follows the unfolding of the story of the lives and work of these consecrated Christians.

218 pages. 5 x 7 1/2 inches. Loizeaux Brothers, New York (1946). \$2.00. E.E.F.

**The Resurrection of Christ**, by A. Michael Ramsey.

There seems to be a revival of interest in the doctrine of the resurrection, if the number of small but substantial books on that subject now issuing from the press is any criterion. This little monograph by Dr. Ramsey, who holds the dual post of professor of Divinity in the University of Durham and canon of Durham Cathedral, is a defense of the orthodox view of the resurrection of Christ and of all who are united with Him by faith. Rationalistic attempts to explain away the reality of Christ's bodily resurrection are examined and found wanting. Positive proofs of this central tenet of our faith are cogently presented and developed. The book is thoroughly constructive and may be heartily recommended.

124 pages. 4 3/4 x 7 1/4 inches. The Westminster Press, Philadelphia (1946). \$1.00. C.N.B.

Moody Monthly

## "Preach the Word"

[Continued from page 325]

In the Bible schools it is God's Word that is taught, and when the missionary speaks it is just this simple Word of the living God that he uses for his text and for his message. He also has illustrations from local life.

"From whence can a man satisfy these men with bread here in the wilderness?" (Mark 8:4). The Lord showed them how it could be done. In the earlier miracle of the loaves and fishes (Mark 6:37) the Lord advised the disciples, "Give ye them to eat."

The Word of God is the bread of life. Men are dying in the wilderness of sin, and youth are wandering hungry and ready to die for lack of it. Can we give them a suitable substitute? Will a "soda" and "pop" gospel satisfy them so that they shall never hunger and never thirst? Children fed on candy look like that. Fed on good solid nourishing foods they look like it, too!

So it is with Christians. Carnal feeding of the emotions will not satisfy the soul. To laugh is good, but to laugh all the time leads to the insane asylum. To be helped along week by week by various religious "binges" is good—that is, good for a little while. To have a shallow sort of conversion brought about by shallow preaching will only result in a preponderance of backsliders who are not truly backsliders, but a sort of proselyte gone back on his earlier decision mistakenly called conversion.

**I**F ANY MAN SPEAK, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: *that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen* (I Pet. 4:11).

It may be necessary in a twentieth-century world to adopt methods differing from the first century when tens of thousands of souls were truly born again of the Spirit of God through the preaching of the Word, but it is still by the Word of God that men are truly born again. No "conversion" is such in a true spiritual sense, unless it has been by the Spirit through the Word.

I have not illustrated this little message, for all who read it can easily do so themselves. I have not sought to expound the text, for it is one text, at least, which expounds itself. (Study Rom. 10:15; Col. 1:25, 26; Luke 4:18, 19; 9:60; Isa. 61:1-3; Jonah 3:2; Ps. 40:9.) We pray that we may be faithful in not seeking popularity in "selling self to the public," seeking only by the power of God to preach the Word, in season, out of season, speaking as the "oracles of God," by the ability which the Lord giveth.

Day by day, dear Lord, of Thee three things I pray:  
To see Thee more clearly,  
To love Thee more dearly,  
To follow Thee more truly,  
Day by day.

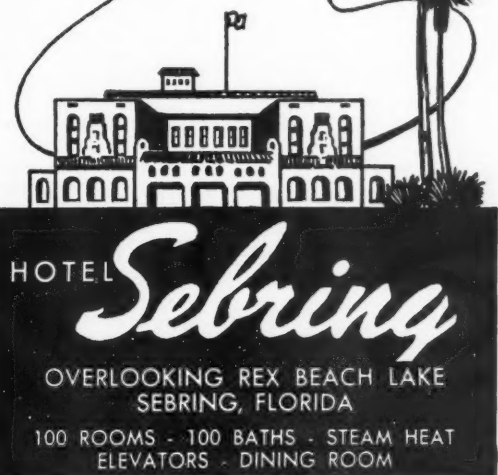
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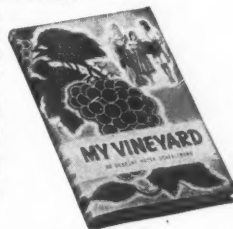
by Dorothy Hoyer Scharlemann

This is a warmly human story that will appeal to young and old alike. Refreshing in its simplicity, *My Vineyard* unfolds the struggle of the peace-loving widow Rachel to retain her home and vineyard; the fortunes of Rachel's erring son, Dismas; and the tender romance of her beautiful daughter Miriam.

Through the story you come into intimate contact with Jesus and see His transforming influence exert itself on Rachel's family in particular and also on the tempestuous Simon Peter.

*My Vineyard* weaves a charm that will sustain your interest to the very climax—a climax that takes you completely by surprise.

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★ Warren Filkin

## STUDENTS OF OTHER DAYS

**Mac S. Gates '44**, who is a junior in Ouachita Baptist College, Arkadelphia, Ark., reports that the First Baptist Church of Bingen, Ark., of which he is pastor, recently voted to raise its missionary budget by nearly one hundred per cent. Mr. Gates is director of a county Youth for Christ organization.

**Ruth Duncan '42**, was to sail from San Francisco on the *S. S. Marine Lynx* for China, where she is to serve as a missionary under the China Inland Mission. Following her graduation from the Institute, she took nurses training at Lubbock Memorial Hospital, Lubbock, Texas, where the Lord gave many opportunities for witnessing. Later, she worked for some months in the Highland Baptist Church in Utica, N.Y., where her brother is pastor.

The Moody Fellowship of the Philadelphia area met October 7 at the Morning Cheer Auditorium, Philadelphia. A. Donald Moffat '37, of the Association of Baptists for World Evangelism, was the speaker of the evening. **Homer Hammon-tree '12**, led the singing. Other former students present included **J. Louise Mills '22**, **Mildred A. Hagy '37**, **Mrs. Thomas Killough (Emma Dunham) '20**, **Mrs. Stanley Wright (Ennelle Shappell) '31**, **Helen Paige '45**, **Edna Hull '44**, **Mrs. M. T. MacPherson (Lillian Ruth Johnston) '20**, **Edward Balian '15**, **Hazel Stephens '21**, **Louisa Lippincott '21**, **William E. Bisgrove '25**, **William McClung '92**, **William T. Wiggins '17**, **John Southard '37**, **Leland Hine '43**, and **Mrs. Hine (Eileen Higgins) '43**, **Andrew Hobbs, Jr. '42**, and **Mrs. Hobbs (Ruth N. Olson) '43**, **Clifford Lofgren '40**, and **Mrs. Lofgren (Alice Heinrichs) '42**, **E. L. Wolslagel '09**, M. B. I. representative for Pennsylvania, **Mrs. Howard Hermansen (Lillian Christiansen) '22**, and **Shizuko Kajikawa '44**.

**Merritt D. Freier '44**, has just completed his first year as pastor of the Wolcottville and Rome City, Ind., Baptist churches, where the Lord has wonderfully blessed the work.

**Lt.-Col. E. E. Tiedt '23**, chaplain in the United States Army, recently conducted a successful evangelistic campaign in the First Baptist Church of Delray Beach, Fla.

**Mrs. Willard A. Stitz '33**, recently was appointed director of young people's work for the Encino Community (Presbyterian) Church. **Robert Alexander Cameron '06**, who organized the church about eighteen months ago, is pastor. **Willard Stitz '33**, is also a member of the church and a worker in the Sunday school.

**Paul S. Meyer '23**, who has been pastor of the First Baptist Church of Grove City, Minn., has become the director of men at Bethel College and Seminary,

St. Paul, Minn. Mrs. Meyer is to serve as housemother.

**Harold L. Scholes '46**, who served as student pastor at the Skokie Bible Church, Skokie, Ill., while he was at the Institute, began his work as pastor of the Campus Baptist Church, Ames, Iowa, on November 15.

**Robert Blanchard '41**, **Lee Perry '41**, **Loring Wilkins '42**, **Donald Roop '44**, and **Wilbur Siddons '38**, are students in Gordon Divinity School, Boston, Mass.

**Loren Parker '45**, is now attending school in Minneapolis, and says he has never been so busy in all his life. His address is 3949 Chicago Avenue, Minneapolis 7, Minn.

**John A. DeSaegher '42**, early in September took up his duties as pastor of the Valley Baptist Church, Burbank, Calif., which was organized in January, 1946. He had been serving as associate pastor of the Midwest Bible Church, Chicago; prior to that he worked with the Hollywood Christian Service Center, Hollywood, Calif. Mr. DeSaegher and **Mrs. DeSaegher '41**, and their four children are now living in their new home at 812 N. Rose Avenue, Burbank.

**Leroy Blackburn '26**, was given a surprise reception recently by a large number of the congregation of Wythe Parkway Baptist Church, Hampton, Va., in recognition of his nine years of service as pastor. A beautiful church building and parsonage, valued at \$75,000, have been built and paid for during the last four years.

**Aaron J. Kligerman '15**, was honored by the University of Dubuque in June, 1946, when the school conferred upon him the honorary degree of doctor of divinity.

**Mrs. Blakely Rogers (Mary Shute) '43** and her husband and little daughter Jean Ann are to become missionaries in the dense jungle of southern Colombia in the little town of Leticia, 2,000 miles up the Amazon River. Just across the river from Peru, the town is only a few minutes' ride by motor boat down the river from Brazil. Much of the work will be to reach unevangelized tribes that live along the Amazon River. They are to work under the Association of Baptists for World Evangelism.

**Marie L. Hopkins '44**, sailed this last fall for French West Africa, where she is to serve under the Gospel Missionary Union, Kansas City, Mo. Following her graduation from the Institute, she studied in Kansas City, and did some missionary work in Topeka, Kan.

**Mavis Condley '44**, has been employed by the Dallas Bible Institute, Dallas, Tex., since last April. She is head of the Practical Work Department for women and is director of extracurricular activities.

As a member of the faculty, she teaches certain subjects in the Music Course.

**Clifton Garnett '45**, reports progress in his work at Pardeeville, Wis., where he is pastor of the North Scott and North Marcellon Baptist Churches. **Mrs. Garnett '45**, is assisting in the missionary societies of the churches.

**Milford F. Henkel '45**, attended the Winona Lake School of Theology this last summer and conducted a vacation Bible school in Farmers Mills Baptist Church, where he is pastor.

**Robert Dempsey '46**, writes that a dozen former Moody students are now enrolled in Gordon College, Boston. They are **George Sweeting '45**, **James Riley '45**, **Homer George '45**, **Richard Mitchell '46**, **Jackson Lord '46**, **Robert Dempsey '46**, **James Agnew '38**, **Arthur George '44**, **Walter Lubinsky '43**, **James Higginbotham '43**, **Clifford Jones '44**, and **Pearl Everts '45**.

Former Moody Bible Institute students of Westmoreland County, Pennsylvania, and their friends met at the home of **W. A. Schaub '12**, Rector, Pa., on Labor Day for their annual conference and picnic. Former students attending were: **H. G. Hoffman '20**, **Charles Gwynn '17**, **Florence Saxman '14**, **Helen Greenawalt '45**, **Dena M. Wagener '20**, **George Guest '21**, **Pearl Ludwick '22**, and **Genevieve K. Sloan '23**.

**Joseph F. Levac '42**, is now out of the army and enrolled at Roosevelt College in Chicago. His wife (**Mary Jane Teich '42**) and two children, Barbara, three years old, and Constance, five months, are also in Chicago living at 819 N. Wells St.

**Dorothy Jones '45**, is doing Child Evangelism work in Tacoma, Wash.

**A. Blair Rodkey '46**, has become the assistant director of the Christian Training Institute, Box 306-B, Birmingham, Ala.

**William H. Bartz '16**, has been county treasurer at St. Joseph, Mich., since Jan. 1, 1939.

**Mary B. Crawford '25**, continues her work in the Protestant Chapel for American Indian students of Sherman Institute, a federal school located in Riverside, Calif., and also in the Presbyterian Mission Church for Mexicans in that city. Her address is 7547 Magnolia Ave.

**Helen A. Hines '02**, writes that she is well on the way to eighty-four years of age. While she insists that she is past the useful age, she describes her work as teacher of five classes of Correspondence School students which she has led since 1936. She is now taking Doctrines of the Christian Faith and is serving on the budget committee of the First Baptist Church of Lock Haven, Pa. She lives at 471 Susquehanna Ave.

**Harold E. (Bob) Ingersoll '21**, writes of

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the blessing of God upon his evangelistic meetings in Detroit, Mich.; Millville, N.J., and Philadelphia, Pa.

W. E. McCoy '13, is in his twenty-fifth year as pastor of Calvary Methodist Church, Wichita, Kan. The membership has grown from 166 to 705 active members, which does not include a large inactive roll.

Jessie Alice Marriott '96, who was a missionary in Fukien Province, China, 1901-1936, has been retired since 1937 and is living in Cincinnati with one of her co-workers in China. Her address is 440 LaFayette Ave.

Charles J. Brown '16, and his wife (Florence A. Olson '15) are living eight miles out of Studley, Kan., where he has been pastor of the Mt. Pleasant Baptist Church since last May. This is a strong country church.

Helen L. Piette '31, continues her work as director of the Western Pennsylvania Division of the Child Evangelism Fellowship with her office in the Bessemer Building, Pittsburgh, Pa.

Lucy Holt '45, has been helping in the vacation Bible school, the Sunday school, and young people's meetings of a small country church near Kingsport, Tenn. She anticipates working in the Kentucky mountains in the near future.

H. Franklyn Miller '32, and Mrs. Miller '33, are living near Kittanning, Pa., where he is pastor of Union Baptist Church. He reports many decisions for Christ during the vacation Bible school last summer.

Laurin J. Zorn '22, has joined the Hitchcock Publishing Company as general manager of their book publishing division known as Van Kampen Press, Chicago.

Levi B. Olson '27, has been promoted to dean of men at the Bible Institute of Los Angeles.

Mary J. Yarnell '45, is secretary to Dr. Harry J. Hager, pastor of Bethany Reformed Church, Chicago. She served eleven years as church secretary at the Woodlawn Baptist Church before going to Bethany Church.

Elinor Pearce '45, of Oak Lawn, Ill., is working at Scripture Press, Chicago.

Muriel Linton '43, and E. Ruth Grimshaw '46, left New York by plane October 13 for Logos, Nigeria, where they are to serve under the Sudan Interior Mission.

R. I. Humbert '21, conducted a Bible conference during the latter part of September in the Bible Fellowship Church

of Madison, Wis. He also had charge of a conference in the Wythe Baptist Church, Hampton, Va., where Leroy Blackburn '26, is pastor.

## FROM FIELDS AFAR

Paul Lehrer '31, and Mrs. Lehrer (Elizabeth Newton '23), are back in Kijabe, Kenya, after a furlough which brought them to the United States. Their trip back to Africa required only twenty-three days as compared with forty-five days in 1935. Following their return to Kenya, Mrs. Lehrer became ill, which required her being hospitalized for more than two weeks. She seems to be completely recovered now.

Mary Ellen VerBurg '43, is gaining proficiency in the Sango language at Fort Sibut Oubangui, Chari, French Equatorial Africa, where she has been studying since September, 1945. She has spoken a number of times to the children and some of them have found Christ, she reports. She expected to be going to another station soon when she wrote.

## BIRTHS

To Fred Rudy and Mrs. Rudy (Esther Christensen '43), a son, Frederick John, on November 16, at Chicago.

To James Lucas '42, and Mrs. Lucas (Alice Van Stee '42), a son, Steven James, on October 9, at Vom, Nigeria, West Africa.

## DEATHS

Wallace W. Carpenter '11, of Sabetha, Kan., died April 5, 1946, at a hospital in Moline, Ill. Following his graduation from the Institute, he served eight churches during the thirty-three years of his faithful ministry. In the last year he supplied in the Sabetha United Brethren Church. He also spent much of his time in intensive evangelistic efforts in the churches of many cities and towns in Kansas, Nebraska, Missouri, Texas, Illinois, and Indiana.

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Afternoon Meditation, Sun.,	4:45 P.M.
Angelus Trio, Sun.,	4:30 P.M.
Back to the Bible, Sun.,	7:30 P.M.
Bandstand, The, Sat.,	5:00 P.M.
Bible Reading, Sun.,	7:00 P.M.
Birthday and Anniversary Program, W.,	3:30 P.M.
Bread of Life, weekdays,	8:30 A.M.
Chapel Service, M.,	8:00 A.M.
Child Evangelism Fellowship, Tue.,	9:15 A.M.
Choir Loft, The, Sun.,	3:15 P.M.
Christian Business Men, M. to F.,	1:00 P.M.
Church Service, Sun.,	11:00 A.M.
Continued Story Reading, M. to F.,	11:30 A.M.
Dean's Quarter Hour, W.,	4:30 P.M.
Editor Speaks, The, Sun.,	4:00 P.M.
Evangelism, weekdays,	6:15 P.M.
From a City Tower, M., W., F.,	2:15 P.M.
Gloria Trio, Sun.,	9:45 A.M.
God's News Behind the News, M.,	10:05 A.M.
Golden Nuggets, Tue.,	2:45 P.M.
Good News in Song, weekdays,	9:00 A.M.
M., W., F.,	9:15 A.M.
Good Reading, M.,	6:30 P.M.
Gospel in Music, Tue., Th., Sat.,	8:30 A.M.
Grace Notes, Sun.,	8:30 A.M.
Great Christian Experiences, M., W., F.,	10:15 A.M.
Hebrew Christian Broadcast, Th.,	2:45 P.M.
Home Hour, W., F.,	11:00 A.M.
Hymn Sing, M. to Th.,	12:15 P.M.
Hymns You Love to Sing, Th.,	3:00 P.M.
Keyboard Harmonies Sat.,	10:45 A.M.
King's Highway, Tue.,	3:15 P.M.

## WMBI AND WDLM PROGRAM SCHEDULE

Komfort Korner, M., W., F.,	5:15 P.M.
K.Y.B. Club, Sun.,	2:00 P.M.
Let's Praise Him, Sun.,	8:00 A.M.
Library Chats, Sat.,	1:00 P.M.
Listening Post, M. to F.,	5:00 P.M.
Lutheran Hour, Sun.,	5:00 P.M.
Mail Bag, Th.,	9:15 A.M.
Masterworks of Music, Sat.,	2:05 P.M.
Melody Lane, M. to F.,	2:30 P.M.
Men's Voices in Song, Sun.,	9:00 A.M.
Message, M.,	7:00 P.M.
Message to Israel, Mon., Tue., Th., F.,	4:45 P.M.
Missionary Echoes, Sun.,	3:00 P.M.
Moments of Melody, Sun., Th., Sat.,	7:15 P.M.
Moody Institute of Science, Sat.,	1:30 P.M.
Moody Press, W.,	7:00 P.M.
Morning Classics, weekdays,	3:15 P.M.
Morning Clock, weekdays,	9:30 A.M.
Morning Meditation, Sun.,	7:30 A.M.
Morning Worship, weekdays,	9:30 A.M.
Music Story, Tue.,	4:05 P.M.
Music Without Words, daily,	8:00 P.M.
News, weekdays,	8:00 A.M.
(except M., 8:15), 10:00, 12:00	
No. 9 Elm Street, M., W., F.,	2:45 P.M.
Od's 'n' Enz, W., F.,	9:15 A.M.
Old-Fashioned Revival Hour, Sun.,	1:00 P.M.
Old Favorites, W.,	4:45 P.M.
Old Testament Stories, Sat.,	9:15 A.M.
Open Bible, W., F.,	10:05 A.M.
Organ, Tue., W., F., Sat.,	8:15 A.M.
Sun., 10:30 A.M., Sat., 12:15 P.M.,	4:30 P.M.

WDLM—Daily, 8:00 A.M. to 9:00 P.M.

Organ Recital, Sun.,	12:30 P.M.
Organ Vespers, daily,	5:30 P.M.
Prayer Circle, Tue. to Sat.,	8:05 A.M.
Question Box, Tue., F.,	10:30 A.M.
Quiet Hour, Tue., Sat.,	11:00 A.M.
Sacred Song, Sun.,	6:00 P.M.
Sacred Song, Tue.,	7:00 P.M.
Radio School of the Bible, M., W., F.,	3:00 P.M.
Rainbow Trio, Sat., 10:15 A.M.,	7:00 P.M.
Religious News, M. to F.,	2:05 P.M.
Round Table, Sun.,	3:00 P.M.
Sacred Song, weekdays,	12:45 P.M.
Sacred Song, Tue., Th., Sat.,	7:45 P.M.
Saturday Songsters, Sat.,	3:00 P.M.
Scandinavian Service, Th.,	4:30 P.M.
Shop Meeting, F.,	12:15 P.M.
Shut-In Program, M.,	10:30 A.M.
Singing Strings, Sat.,	3:30 P.M.
Slumber Boat, Tue., Th.,	2:15 P.M.
Story Time for Boys and Girls, M., Tue., W., Th., Sat.,	12:30 P.M.
Student Pulpit, Sat.,	1:45 P.M.
Sunday School Lesson, W.,	10:30 A.M.
Sunday Strings, Sun.,	4:15 P.M.
Thoughts and Tunes, M., Tue., Th., F.,	3:30 P.M.
Thursday Songsters, Th.,	11:00 A.M.
Tract League, Sat.,	4:45 P.M.
Treble Harmonies, Tue., Th., Sat.,	5:15 P.M.
Verse by Verse, M. to F.,	1:45 P.M.
Women's News, Tue., Th.,	10:05 A.M.
World-Wide Missions, Th.,	10:15 A.M.
Young People's Church of the Air, Sun.,	10:00 A.M.
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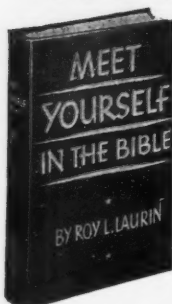
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1. Bishop Arthur J. Moore and some of the District Superintendents.  
2. Ministers attending the conference.

## Methodist Retreat

## On Evangelism

TO SET METHODIST MINISTERS AFIRE with a spirit of evangelism" was the desire which moved a Florida layman, Joseph H. Chamberlain, to offer his hotel without cost, for the second year, to Bishop Arthur J. Moore for a spiritual retreat of sixty-five representative pastors of the Florida conference. Accepting this unusual invitation, the conference met on November 25, 26 and 27, at Lake Alfred, Fla.

These retreats are planned for the sole purpose of providing spiritual enrichment for the lives of ministers, believing that as they return fired with a new devotion to the Lord they will be able to inspire their fellow ministers and provide a more aggressive evangelistic ministry for their churches. The results of the retreat in 1945 were of such far-reaching significance that it was undertaken a second year with the intention of making it an annual event.

The program began with morning watch at 6:45, with morning, afternoon and evening meetings, each of which was

preceded by the singing of gospel songs, followed by deeply spiritual and heart-searching messages challenging the pastors with the high privilege and responsibilities of their calling, the central task of the ministry of leading people to Christ, and the tremendous task of instructing the nearly one million new members received by the Methodist Church this year of evangelism.

Members of the conference were leaders in the devotional periods, with singing under the leadership of Mr. Chamberlain, who as a young man was associated with the Southern Methodist Church as an evangelistic singer.

Life stands before youth with freedom in one hand and God and His kingdom in the other. If youth chooses freedom he will get neither, but if he chooses God and His kingdom he will get freedom that is freedom indeed, and besides, everything else that his heart desires.—*The Pentecostal Herald*

# Youth Supplement

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## Why a Christian says "No" to certain doubtful things

**T**HE happiest, most useful, most blessed life in all this world is the life that is lived for Jesus Christ."

That is what I said to a twenty-year-old boy who had been a star on a big radio station in his city. He had just accepted Christ. He had just come to the place where he had seen that the world did not really give the satisfaction that he had anticipated it would. He liked the glamor and the lights. There is something thrilling about that sort of thing, but it did not satisfy him. Now that he had accepted Christ, I wanted to challenge him to find out what joy and peace and happiness a twenty-year-old boy could experience in knowing and serving Jesus Christ.

So far as I have observed, young people everywhere need to be challenged with this same great truth. Many of them have the impression that to live for Christ is to give up all real joy and pleasure. They believe that being a Christian is a matter of agreeing to a lot of negatives.

Just here we ought to acknowledge that everyone who does anything and does it well, "agrees to a lot of negatives." The student who goes in for track in high school or college automatically "agrees to a lot of negatives." He agrees to say "No" when it comes to eating certain kinds of food. So there are the negatives of diet. Then there is the necessity of saying "No" to participation in certain social activities when these interfere with his schedule of training or his schedule of actual contests on the track.

But the fellow who goes out for track does not say that becoming a runner merely means saying "No" to a number of things. He has before him the goal of the race he seeks to win. Nothing, he feels, is too great a price to pay, if he wins the race. He can afford to say "No."

The same thing is true of the man in business, or the young fellow in medical school. He automatically says "No," for

# Counting All Things Loss

by  
*Warren  
Filkin*

a time at least, to certain things he likes. But he has a goal in the distance. He has made up his mind that he is going to do something because of personal satisfaction, or because of the good that he can accomplish by reaching the goal.

So it is with the Christian. Of course he has to say "No" to a lot of things, but being a Christian and living for Jesus Christ cannot be reduced to "agreeing to a lot of negatives." The Christian who seeks to live

for Christ has at least one great goal before him, and a number of other goals which he reaches while pursuing his course toward the greater goal. His goal is pleasing the Saviour. And how does he set out to please the Saviour? He seeks to do the things that the Saviour wants him to do. This is a positive affair.

What is it that Christ wants? He wants to be known and received by those everywhere who up until this hour have never yet accepted Him. Everything the believer does should work directly or indirectly, and if possible both directly and indirectly, to this end.

So what does the believer do? He studies the Word of Christ daily, in order to know how properly to represent Christ. This takes time from things he deems of lesser importance. The one who believes in Christ and has a passion

to win others to Christ now has a purpose just as real as the runner in the race. To realize this purpose in his life he must go through a period of discipline and training, hence the study of the Book.

Again, the believer seeks to be a good example of what the gospel of Christ can do in the life of a young person. Nobody likes to buy hair tonic from a bald-headed barber, and nobody wants to accept a gospel of salvation which has done no apparent good to the one who is recommending it.

What are some of the things that are involved in being a good example of what the gospel of Christ can do? Some of these qualities are definitely set forth in the Book of books. The believer first of all ought to be a good man, full of faith, full of the Holy Spirit, and, like a good watch, be "full of good works." As a believer full of the Holy Spirit, the fruit of the Spirit should be evident in his life. "But the fruit of the Spirit [in contrast with the vicious sins—"works of the flesh"—such as adultery, idolatry, hatred, murders and drunkenness] is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

The believer ought to be a winsome spirit, like Philip the evangelist. He ought to be easy to get along with—not for any private end in itself, although there is good in just "being good"—but for the worthwhile purpose of being a good example of the grace of God. The need is represented in the prayer of the little girl who cried out, "Dear Lord, make all of the bad people good, and all of the good people easier to get along with."

And once more, the believer ought to be faithful and regular and sweet in his  
[Continued on page 382]

## THE CURE FOR SPIRITUAL FRAILTY

by C. Norman Bartlett

To me to live is Christ.—Philippians 1:21

**C**HRISt was Paul's very life. Would that this held true of more Christians today! Many of them, alas, are spiritually frail through habitually living in stuffy self-centeredness. They seldom exercise their souls in Christ. They are delicate weaklings. But they need not be.

As a boy, Theodore Roosevelt was so physically frail that it was doubted at times whether he would grow up to manhood. But he was ashamed of being weak, and set himself to the task of building up a strong body. For years he faithfully followed the laws of hygiene and engaged in all kinds of gymnastic exercises and outdoor sports. Great was his reward, for he developed a superb physique that was the pride of his generation and enabled him to perform herculean feats of strength and endurance.

Spiritual frailty is something of which to be heartily ashamed, nor is there any excuse for it. We may grow strong in Christ. If we will but get out into the great spiritual outdoors of a life lived in Him, and enter upon His course of spiritual training, then instead of being weaklings crushed by tiny tasks and tests, we shall, as athletes, rejoice in activities that demand and promote ruggedness of soul.

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Monthly

# For the Confirmation of the Faith

by Wilbur M. Smith

## A great university drops the Bible from its list of "greatest books"

FOR nearly ten years now, a unique experiment has been conducted at St. John's College in Annapolis, in the laying of an entirely new foundation for what is proposed as a broad, thorough, sound, liberal education. The central idea of this new educational policy is that the students through the four years are to read and become thoroughly acquainted with the fundamental ideas and the process of reasoning revealed in the one hundred greatest books that have arisen from and most vitally influenced European (for the most part) civilization.

In the catalogue for St. John's College carrying the announcements for 1938-39, this very fascinating list of books is given, in chronological order, beginning with Homer's *Iliad and Odyssey*, and concluding with such works as Freud's *Papers on Hysteria*, Bertrand Russell's *Principles of Mathematics*, and the *Projective Geometry*, by Veblen and Young. Many of the books in this list a normally educated person has known for years; some of the others, and especially scientific works of the last fifty years, will be unknown to the great mass of even quite thoroughly educated people.

This particular list was drawn up principally by the president of St. John's College, Dr. Stringfellow Barr, who studied at Oxford, at the University of Paris, and at the University of Ghent, and was the professor of Modern European History at the University of Virginia from 1927-1937, and Dean Scott Buchanan, a Rhodes scholar at Oxford, 1919-1921 (Ph.D., Harvard University, 1925), and the professor of Philosophy in the University of Virginia from 1929-1936. The most powerful proponent of this entire scheme of education, and the one primarily responsible for its introduction at St. John's College (and now at other schools in our country) is Dr. Robert M. Hutchins, at that time president and now chancellor of the University of Chicago.

The catalogue says of this particular list that "these great books are the medium in which our liberal heritage has been rediscovered, in which it can be revived, in which it can be taught again in the liberal college. In that sense the great books are still classics."

This amazing list of one hundred great books recognizes the pre-eminence of the Bible when it discusses the labors which have gone into the compilation of this list of one hundred greatest books. We quote the paragraph in its entirety because of the remarkable testimony it bears to the supremacy of the Word of God on the part of two of the most distinguished educators in our country at this time:

"Several models and a great deal of teaching have gone into the compilation of the list. There is the experience with the American Expeditionary Force University at Beaune at the end of the war; there is the experience with honor courses at Columbia University during the twenties; there is the experience with adult reading courses in connection with the People's Institute and the New York Public Libraries; there is the experience with undergraduates, graduates, and high school students at the University of Chicago; there is the experience with *Litterae Humaniores* at Oxford; there is experience in the Benedictine monasteries from the sixth century on. But the best model that we have is the Bible, a series of books so selected and ordered that they have become the Scriptures of the whole race. This is the most read book in our list, and its inspiration has spread backward and forward through all the classics."



"A knowledge of the Bible without a college course is more valuable than a college course without the Bible."

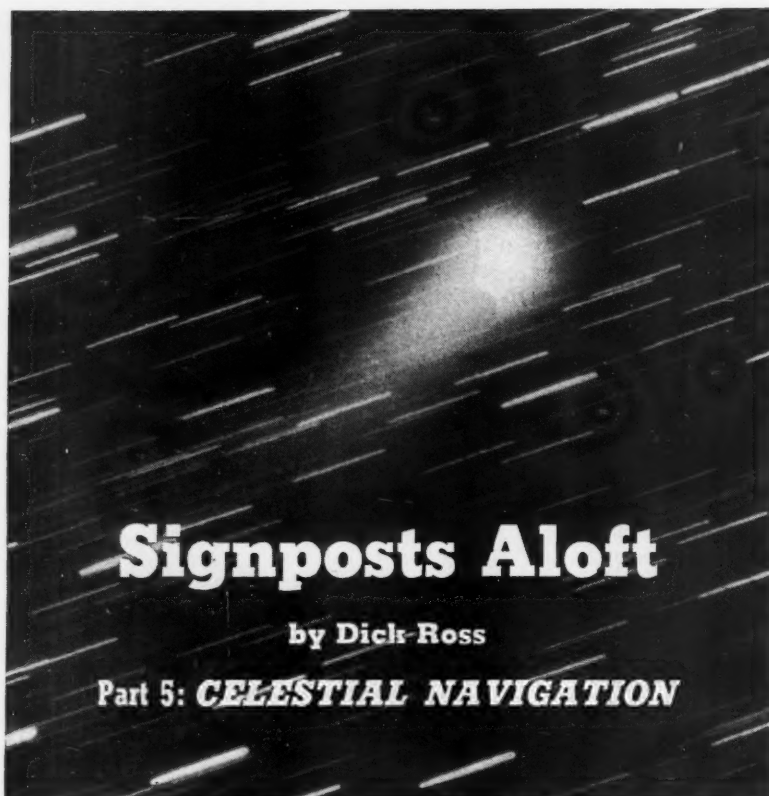
Our reason for mentioning this experiment is that a similar undertaking is now being launched, more or less for adults, concerning which an elaborate brochure has just been published by the University of Chicago called *The Great Books in the Modern World*, to be used in a new venture which the University of Chicago is launching, known as University College, with offices at 19 S. LaSalle Street, Chicago, Ill.

This very important, elaborately planned, attractively presented six-year course in reading and studying the great books of the Western world today, to our astonishment, wholly omits the Bible; that is, it omits the Bible as far as anything I can see in the list. Why, I do not know.

Here are many of the great ancient Greek and Latin writers, and then some of the outstanding earlier Christian writers, such as St. Augustine and Thomas Aquinas, and later John Milton and Pascal. Here are also names of many enemies of the Christian faith—Voltaire, Charles Darwin, Freud, Hegel, Karl Marx, Nietzsche, etc., as well as many whose works are wholly unrelated to the Christian faith. But I am wondering why the Bible has been omitted from this list. We should remember that the late Dr. William Lyon Phelps, professor of English Literature at Yale University, 1901-1933, one of the greatest educators in America, and an authority in the field of literature, once said:

"Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can among Europeans and Americans form a proper substitute. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals come more from the Bible than from all other books put together . . . I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

Has it now come to the place where a great university, attempting to educate adult men for this confused, chaotic, materialistic age, feels that men can be prepared to live abundantly in such an age by studying, [Continued on page 382]



# Signposts Aloft

by Dick Ross

## Part 5: CELESTIAL NAVIGATION

PELTIER'S COMET. ACME PHOTO

**The God whose starry heavens guide the aerial navigator has made the one way into His presence unmistakable**

**W**E have just been reminded again, during the Christmas season, of the fact that celestial hosts announced the birth of Christ, while a new star heralding His birth was seen in the heavens by wise men of the East.

Probably it has always been true that the Christian world is more interested in the night sky at this season of the year than at other times. That vast circle of stars which we call the Milky Way, the familiar constellations of Orion and the Big Dipper—many of us seem to renew their acquaintance each winter as they form a glittering backdrop for the story of the incarnation.

The aerial navigator, however, does not confine his stargazing to the winter holiday season. He is continually reviewing the positions of heavenly bodies, anticipating the time when, perhaps on some midnight vigil aloft, a break in the overcast will permit only a brief observation, at which identification of the star or planet must be immediate.

Astronomy, upon which celestial navigation is based, is deemed the most ancient of the sciences, dating back to the Chaldean and Egyptian civilizations. Even the most casual observer could not have failed to notice certain regularities and cycles in the heavens. In the Western world, tribal legends tell of early crude navigation with visual reference to such stars as Polaris (North Pole Star), which the natives called "the star that never moves."

Today, as four and six-engine behemoths roam the stratosphere with pressurized cabins, carrying fabulous amounts of cargo and passengers, primitive observations of these same "regularities and cycles" have simply reached a highly developed state which enables aerial navigators to determine their position by measuring the angle between the horizon and the celestial body which they have identified. This angle when plotted, places them on what is called a line of position, which, like the radio LOP, may intersect a second and third line to form a celestial "fix."

The instrument which enables this measurement of the angle of elevation to be made is called a sextant, or octant. Entering tables of computations with the information which the instrument gives when skillfully used, the navigator finds his estimated position in a few minutes.

But like the other forms of navigation, explaining the simple basis upon which the system operates, is only the beginning. The bubble in the sextant, for example, has an acceleration error depending on the speed of the aircraft and the latitude in which it is flying. Although a stable "platform" is highly desirable, the airplane in normal flight goes through regular motions which must be "averaged out," and perfectly smooth air is not often found. Then there is the inevitable "human error" at any one of many stages during the plotting of a position.

All of this may cause lack of confidence in celestial navigation, until one learns that there is one great non-variable—the heavens themselves. The stars are never in error. Certainly God's work, as His Word, is infallible!

As in every field of endeavor, there is a tremendous satisfaction to be derived from performing a difficult task and emerging with accurate results. I can recall the tremendous inner excitement which results from a celestial mission flown with a fair degree of accuracy; and alas, I can recall the horror of training flights when celestial "fixes" fell on the wrong side of "course," evidenced by lights of an identifiable city below.

When flying at night there is an almost sacred feeling which one experiences as he depends upon tiny pinpoints of light, millions of miles distant, to make possible a safe arrival at his destination. Then the knowledge is comforting that He "which maketh Arcturus, Orion, and Pleiades, and the chambers of the south" is the same God who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." One remembers that He said, "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night . . . the Lord is his name." It is then that the human heart, thousands of feet above the darkened terrain in an endless sky ablaze with celestial light, seems about to burst with praise to the mighty God who is our loving Father.

The use of a few of the astronomer's age-old principles in guiding aircraft on longer flights constitutes the fourth phase of aeronautical navigation. As we pointed out when discussing pilotage, dead reckoning, and radio, celestial navigation is not necessarily a method to be used in preference to any of the others, but should be combined with them, enabling all four methods to check their findings against each other. The sun by day, the stars and planets by night, pilotage pinpoints and radio bearings around the clock, as well as dead reckoning information based on laws which enable instruments continually to provide reliable information—these are the "signposts aloft" which, when used with skill and discretion, enable man to "scratch the surface" of the infinite and through God-ordained laws and precepts find his way about in the upper atmosphere.

In concluding this series, may I refer you to what might be called the "signpost chapters" of God's Word. They constitute God's response to the "words without knowledge" of Job and his counselors, and are Job 38-41. As the reader of this section of Scripture becomes gripped by the power and majesty of God; as the navigator discovers his "signposts aloft" are the creative works of omnipotent hands; as we are thrilled by the poetic splendor of God's Word, we are obliged to cry humbly with Job, "I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not" (Job 42:2, 3).

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## YOUTH IN THE NEWS

A revival among students in the universities of China was reported in an article in *China's Millions*, describing the rapid growth of the Inter-Varsity Fellowship in that country. As the colleges move back to the coast from the interior, the movement is expected to spread. Well over one hundred students responded to the invitation to accept Christ at meetings in Yenching and Szechwan Universities. The revival, which started in the national universities, has affected Christian universities as well.

Writes Bishop Frank Houghton, general director of the China Inland Mission: "I have checked myself over and over again in recent months lest I should seem to exaggerate the greatness of the present opportunity among students in the area which we used to call Free China. But every time God rebukes my little faith by some fresh story of students in Chungking or Chengtu or Lanchow or Shensi receiving Christ as Saviour. It is not only that they are ready to receive the message—they are actually pressing into the kingdom. It is true that many of them are

babes, urgently needing Christian nurture; but the startling thing is that they have been born, that they have life. God give them nursing fathers and nursing mothers who will help them to grow in Him!"

President Truman has appointed three nationally known clergymen along with twenty-seven other leaders in various fields to serve on a newly formed commission known as the National Commission on Higher Education. The three are: Bishop G. Bromley Oxnam, president of the Federal Council of Churches; Rabbi Stephen S. Wise, president of the Jewish Institute of Religion; and the Very Rev. Msgr. Frederick G. Hochwalt, director of the department of education of the National Catholic Welfare Committee.

The commission's duties will be to "re-examine our system of higher education in terms of its objectives, methods, and facilities, and in the light of the social

role it has to play," President Truman said.

Two downtown churches in Portland, Ore., are experimenting with a new kind of evening program called "open house," intended to attract nonchurchgoers. The effort is to provide an informal time in the social rooms, where refreshments precede a period of questions asked by the people and discussed by the two pastors. No offerings are taken; the meetings close with quiet devotional moments.

School children in a west coast town saved \$600 for missions by turning their money from chewing gum to a special offering, according to the *Gospel Banner*.



Asks the *Gospel Banner*, organ of the Mennonite Brethren in Christ, "Which one are you? The *maybes* who promise but never perform; the *won'ts* who oppose and are less than lukewarm; the *can'ts* who are feeble and willing to shirk, or the *wills* who accomplish a fine piece of work?"

According to the motto of the League of Communist Youth, no member shall drink, smoke, or use drugs. Alcohol education in the schools is presented by trained teachers at public expense. Movies, radios, libraries, and art centers contribute to the antiquior education of the people. —*Religious Telescope*

Sixty thousand Canadian children living in remote areas receive Sunday school material by post each week. Opportunities for report and review are provided as well. This pioneer work has as its object the formation of new Sunday schools.

Requests for more than two thousand missionary personnel in this country and abroad are reviewed in *Christian Horizons*, published by the Student Volunteer Movement. The list includes calls for missionaries in the following categories: persons trained for business; Christian center workers; church and community workers; colporteurs; directors of town and country work; educational, evangelistic, industrial, and agricultural workers; medical and laboratory technicians; and rural and urban pastors.

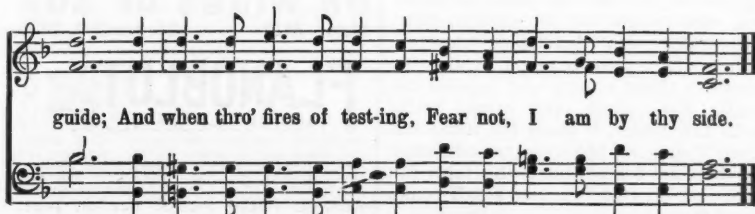
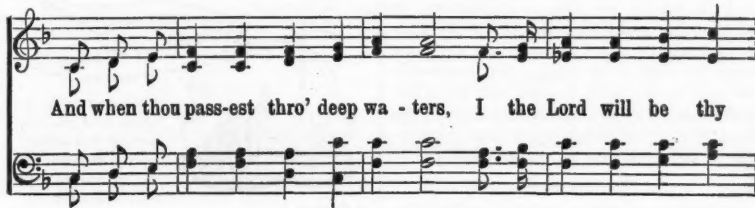
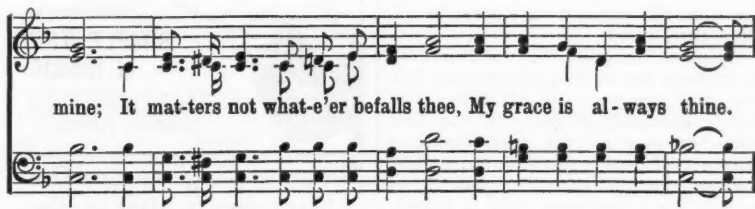
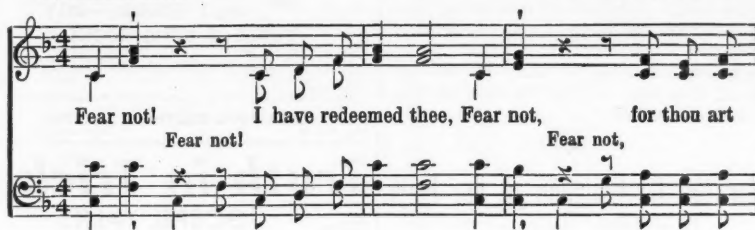
Someone has come forward with the following definition of youth. It is the first fifty years of your own life and the first twenty years of everybody else's.

—*The Religious Telescope*.

### Fear Not! I Have Redeemed Thee

W. HERBERT SCOTT

ROBERT C. LOVELESS



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January, 1947

Salvation is not by faith plus works, but by faith which produces works

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## NEW! SURPRISING Bible-Verse STATIONERY



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## Counting All Things Loss

[Continued from page 378]

testimony for Christ—the testimony by word of mouth. If he is what we have just been talking about, then what he says about Christ will bear "fruit," "more fruit," and "much fruit."

Now what does all of this have to do with joy and peace and happiness?

When one is instrumental in making Christ known, yes, and when one is successful in making Christ known and loved by others, he realizes that he is doing the greatest work in the world. Some make Christ known by giving their full time to what we call Christian service, and some make Him known by seeking to live for Him even though they are going to school or working in a factory or office. These, too, are doing the best they can to make Him known, for they not only live for Him, but they give of their means to support and promote the work of Jesus Christ.

There is no joy like the joy that comes from the approving word of the Saviour, "Well done, thou good and faithful servant."

This is a goal worth pursuing and worth reaching. To please Christ means saying "No" to certain things of this world, but for a worthwhile purpose. And what I said to that twenty-year-old boy that day, I have proved true to my own satisfaction out of my own experience a hundred times and then some: "The happiest, most useful, most blessed life in all this world is the life that is lived for Jesus Christ."



## For the Confirmation of the Faith

[Continued from page 379]

let us say, sixty of the great classics of the ages, but giving no attention to the Holy Scriptures?

If a great institution like the University of Chicago can launch a movement like this, which ignores the Scriptures, two things inevitably follow: In the first place, we need a truly great Christian university in this country, with a staff of the best scholars, exercising wide influence in every legitimate field of knowledge. In the second place, it means, if such a course as this is duplicated in many other centers, that the next generation will be more ignorant of the Bible than this one is. It means that materialism will more easily master the minds of men, and the next generation will be tragically more pagan than this is proving to be, and that is pagan enough.

Scripture promises are real banknotes of heaven, and the true riches of believers, who do not live on stock-in-hand, but traffic with this paper currency. Where divine faith is found it takes the notes to Christ's bank and receives the cash. But human faith cannot traffic with this paper; it reads the notes and owns them good, but dares not take them to the skies for payment. No faith can truly act on God but that which comes from God.

—J. Berridge.

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## Hymn Quiz

by Grace A. Boman

1. What have the songs, "All the Way My Saviour Leads Me" and "Blessed Assurance" in common?
2. What well-known hymn, written by Philip Bliss, is based on Acts 26:28?
3. In what century was "Abide with Me" written?
4. What hymn writer is buried in the famous Canterbury Cathedral?
5. In what year was "Brighten the Corner" written, and by whom was it introduced?
6. What song was sung at the funerals of both Evangelist Billy Sunday and the notorious gangster John Dillinger?
7. What familiar Christmas hymn, written by Charles Wesley, has music from Mendelssohn?
8. In Rome, Pa., a monument was erected to the memory of a certain hymn writer. It bears the inscription "P.P. . . . ., author of 'Hold the Fort.'" Who is the author?
9. What well-known hymn writer was blind for ninety-five years?
10. The Irish-born author of what hymn married a minister who later became Archbishop and Primate of Ireland?
11. What have the following in common? "Precious Hiding Place," "Everyday with Jesus," and "I Have Christ in My Heart"?
12. "I'll Go Where You Want Me to Go" has had a deep influence in the lives of what four famous people?
13. Who wrote the music of "The Ninety and Nine," and what was the occasion?

### Answers to HYMN QUIZ

1. Both were written by Fanny Crosby.
2. "Almost Persuaded."
3. In the eighteenth century (1793).
4. Edward Perronet, author of "All Hail the Power of Jesus' Name."
5. In 1912. It was introduced by Homer Rodeheaver in the revival campaigns.
6. "Good Night and Good Morning," of Billy Sunday.
7. "Hark the Herald Angels Sing," written in 1739 by Charles Wesley.
8. P. P. Bliss.
9. Frances (Fanny) Crosby.
10. Mrs. Cecil F. Alexander, author of "Jesus Calls Us over the Tumult."
11. All were written by Wendell P. Loveless.
12. John D. Rockefeller, Sr., Homer Rodeheaver, Grace Moore, Charles M. Alexander.
13. Composed by Ira D. Sankey during the Moody-Sankey meeting in Edinburgh, Scotland, in 1874.

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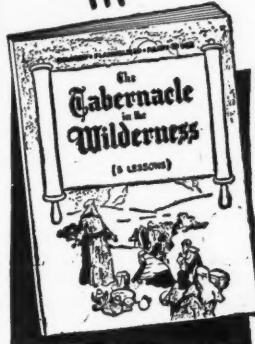
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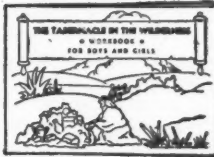
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Chains of habit seem weak until they become too strong to break

# The Day Is Far Spent

by Bernard R. DeRemer

**B**UT they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent" (Luke 24:29).

When these words were spoken by the disciples to our Lord on the Emmaus road, they had no spiritual or typical significance. The disciples were simply saying that the day in which they were then living was drawing to a close, and that evening was near.

There is, however, a very significant way in which the words, "the day is far spent," can be applied to us. We often speak of the age or dispensation in which we live as the *day* of grace. All truly born-again, Bible-taught believers know that that day is likewise far spent, and surely the "coming of the Lord draweth nigh" (James 5:8). Well, you may ask, so what? Does the fact that this day of grace is far spent have any bearing on us? Most certainly it does!

In a word, it teaches us the *value of time*. We are now centuries nearer the Lord's return than when James wrote of the approaching advent of Christ. Therefore, much less time remains for the Church as a whole to make Christ known as the only Saviour of the world, and to serve Him in other ways, ere He returns. How much time remains, we know not, but with each passing moment it becomes commensurately shorter! Christ may come today—or tonight! This value of time for Christians seems apparent, but surely its importance warrants stressing it. "This I say, brethren, the time is short" (I Cor. 7:29).

We read in Ephesians 5:16 that we are to redeem the time (or "buy up the opportunity," as it is rendered in the margin of the Revised Version), "because the days are evil." Again in Colossians 4:5, we are told to "walk in wisdom toward them that are without, redeeming the time."

Now we may well ask, "What does it mean to redeem the time?" It does not mean that we must devote every waking moment to earnest, concentrated work and study, even the study of the precious Word of God. Certainly we should always give God's Word a prominent place in our lives, but it need not occupy every free moment.

Even though we are believers, we still have a threefold nature. Our spirits must be fed with the Word of God and prayer, but it is also true that our bodies and souls require exercise and recreation. Physical and spiritual health are both to be desired if we are to render efficient Christian service. Of course, it would obviously be wrong to spend an undue amount of time ministering to the needs

No one knows  
how much  
time remains  
before the  
second coming  
of our Lord.

Are we making  
the best  
possible  
use of it?



of the body. Each individual must decide for himself the proportion of his spare moments he should spend in these pursuits; no one may prescribe for another. "Let every man be fully persuaded in his own mind" (Rom. 14:5).

Since redeeming the time does not mean that we must work *all* the time and play *none* of the time, what does it mean then? Simply that, in view of the tremendous importance the Bible attaches to the fleeting hours of our lives, we dare not waste a single minute. After all, the only time we can use is now, and if we waste *this* minute, we will never get it back again to make better use of it! If God wills, we shall have many more minutes after it, but never again will we have this minute and the opportunities it presented!

*"I have only just a minute,  
Just sixty seconds in it;  
Forced upon me, didn't choose it,  
I must suffer if I lose it,  
Give account if I abuse it;  
Just a tiny little minute,  
But eternity is in it."*

Someone once said his greatest regret about his college days was how much time he had wasted. He would spend half an hour merely looking out of the window, or getting his books ready, before sitting down to actual study. Nor was he alone in this. All of us know what it is to yield to the subtle temptation to waste time. It should give us pause to read in II Corinthians 10:5 that God expects believers to be "bringing into captivity every thought to the obedience of Christ."



Mr. DeRemer is president of the Senior Class at Moody Bible Institute. He and his wife plan to go to the mission field.

Unless we guard even our thoughts, we shall find precious minutes slipping away, with their opportunities forever lost.

"Lost—somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for their return is impossible."

Theodore Roosevelt said, "When you work, work hard; when you play, play hard." That seems to be a scriptural principle, as long as there is a proper balance between work and play.

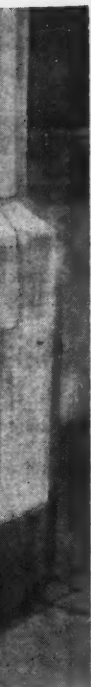
Let us give diligence, therefore, to make the best possible use of all our time in the days to come, if the Lord does not immediately return, so that when we stand before the judgment seat of Christ, and give an account of ourselves to God, we may be able to say, "I have wisely used all of my time for Thy glory, and have not frittered it away."

*"With eternity's values in view, Lord,  
With eternity's values in view,  
May I do each day's work for Jesus  
With eternity's values in view."*

"The night cometh, when no man can work" (John 9:4); "Surely I come quickly" (Rev. 22:20).

A young college student said laughingly to a Christian friend, "Why bother about such things? I'm not very religious myself. Do the best you can, and let the hereafter take care of itself."

The other replied, "But, you know, the 'here' has everything to do with the 'after'; and what you do with Jesus Christ here determines where you will be in the 'after.'"



at Moody  
mission field.

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Photo by Harold M. Lambert

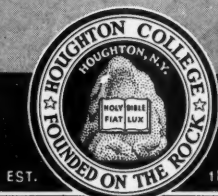
**L**OOKING calmly out from the heights of Arlington National Cemetery over the historic monuments of our Capital City, the tomb of The Unknown Soldier fittingly memorializes one of the most moving investments of all time. From the dawn of history, men have sacrificed to defend their own hearthstones. But here was a man, and many more his fellows, who made the supreme investment of himself that not only this nation, but every other on the face of the earth, might be freed from the menace of dictatorship.

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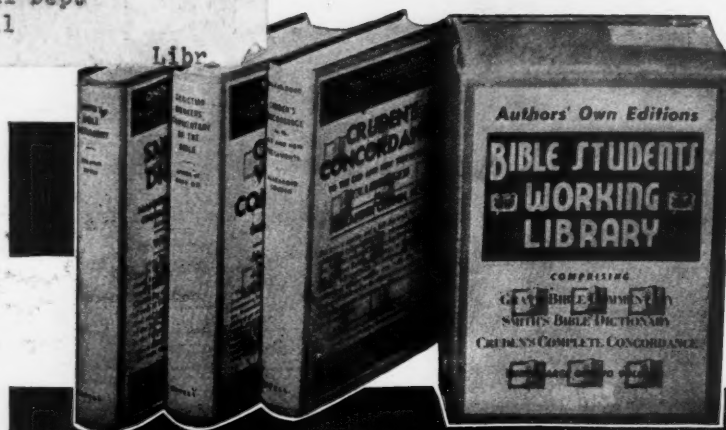
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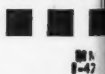
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